

Metaphysics of Saiva Siddhanta System

71

SIVAJNANA BODHAM

By

THIRUVILANKAR CANAGARAYAR

ACC. NO. 25836

79/4

1961

The Siva - Jnana - Bodham is the most important of the Saiva Sidhanta Classics. It was one of the first works on Hindu religious philosophy to be written in the Tamil language. Its author, Meykanda Devar, described by Dr. G. U. Pope as the Tamil Aquinas, lived in the 13th century at Tiruvennai Nallur in South India.

The Siva - Jnana - Bodham was the first systematic exposition of advaita according to Saiva Sidhanta. It is also the most concise statement of that philosophy. In the words of a recent commentator, Dr. John H. Piet, it is "one of the most closely reasoned philosophies found any where in the world."

In this book the Tamil text as well as a translation and commentary in English are given.

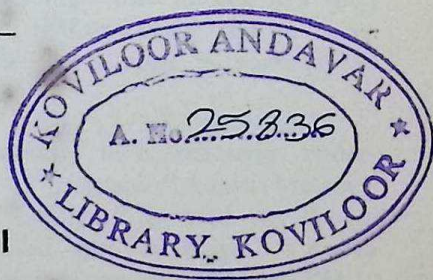
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REVIEW

Study of a Notable Classic

SIVAJNANA BODHAM by Thiruvilankar Canagarayar, Proctor, Colombo. (45+130) pp

Mr. Canagarayar has done a distinct service to the cause of the study of Saiva Siddhanta by publishing the Sivajnana Bodham with an outline of the commentaries of Meihander and Sivagnana Swamigal. The Maha Bhasyam of Sivagnana Swamigal is considered an outstanding classic in Saiva Tamil literature. The late Mr. J. M. Nallaswamypillai, B.A. B.L. published an English translation of Sivajnana Bodham with the commentary of Meihandar. It is now out of print. Therefore, this new translation by Mr. Canagarayar supplies a long felt want.

Mr. Canagarayar has given a detailed exposition of the history of Saiva Siddhanta and has explained the contents of the Siddhanta Shastras very briefly. He has also explained the tenets of Saiva Siddhanta correctly with ample quotations from other scriptures. The book deserves to be studied not merely read, by all who desire to know the fundamental doctrines and philosophy of Saiva Siddhanta.

Errors

I would like to point out a few errors with a view their being corrected in the next edition. There are errors of spelling which are probably due to careless proof reading. The author has spelt some words in some places according to Tamil usage and in other places according to Sanskrit usage. Karma is spelt in some places as Kanmam.

Uniformity in this regard is necessary in a scholarly undertaking of this kind. It is incorrect to translate "Anava Malam" as "Egotism". The English word "Egotism" is used to denote "Ahankara" which is a Tattva evolved out of Maya. "Anava Malam" is the principle of ignorance and finiteness. On page XIV—last line—we find the following "Saint Umapathi Sivam, a desciple of Meykandar". This is incorrect.

On page XVII the statement "These two malams are impurities like Anava Mala and are made by God nor is Maya made by God, unlike Anavam" This again is not correct. Karma Malam is not malam. Maya Mala exists independent of God according to Saiva Siddhanta. Capital and small letters are used indiscriminately. Perhaps, the blame lies with the compositors. It would be a pity if an effort of this kind, obviously the fruit of painstaking, conscientious and scholarly labour on the part of the learned author should be allowed to remain marred by these minor blemishes.

The author should be congratulated on the careful study he has done of Saiva Scriptures and the trouble he has taken to produce a very correct exposition of Saiva Siddhanta as found in the commentaries of Sivajnana Boddham.

KALAI PULAVAR N. NAVARATNAM

"Ceylon Observer" Sunday Edition March 18th, 1962.

பார்த்தோம், படித்தோம்,

பகர்கிறோம்.

சிவஞான போதம்—ஆங்கில மொழிபெயர்ப்பு: வழக்கறிஞர்
திருவிளங்கர் கனகராயர்

27, அலெக்சாந்திரா ரோட், வெள்ளவத்தை.

விவர ரூபா 3-75.

சைவசித்தாந்த உண்மைகளை விளக்கும் மெய்கண்ட சாஸ்திர நூல்கள் பதினான்கினுள் தலைசிறந்து விளங்குவது, திருவெண்ணைய் நல்லூர் மெய்கண்டதேவர் திருவாய்மலர்ந்தருளிய சிவஞானபோத மாகும் என்பது யாவருக்கும் ஒப்பமுடிந்ததொன்று. இது வடமொழியி லிருந்து மொழிபெயர்க்கப்பட்ட நூலன்று என்ற கொள்கை இக் காலத்தில் வலுப்பெற்று வருகின்றது. இதே கருத்தினுடைய வழக் கறிஞர் திருவிளங்கர் கனகராயர் அவர்கள் சைவசித்தாந்த சாத்திர நூல்களையும் தோத்திர நூல்களையும் படித்துப் படித்து இன்புறுவ திலேயே தம் வாழ்நாளைப் பயன்படுத்தி வருகின்ற பெரியார் என்பது யாவரும் அறிந்ததே. மெய்கண்ட சாத்திர நூல்கள் திருவுந்தியார், திருக்களிற்றுப்படியார், சிவஞானபோதம், சிவஞானசித்தியார், இருபா லிருபது, உண்மை விளக்கம், சிவப்பிரகாசம், திருவருட்பயன், வினா வெண்பா, போற்றிப்பஃரொடை வெண்பா, கொடிக்கவி, நெஞ்சவிடு தூது, உண்மைநெறி விளக்கம் சங்கற்ப நிராகரணம் எனப் பதினான் காகும். இவற்றுள் சிவஞானபோதச் சூத்திரம் பன்னிரண்டையும் திரு. கனகராயர் அவர்கள் மூல நூலின் கருத்தினைத் திரித்துக் கூருது உள்ளது உள்ளவாறே மொழிபெயர்த் திருப்பதைப் பாராட்டாமல் இருக்க முடியாது. திரு. கனகராயர் அவர்கள் தான் எடுத்த கரு மத்தை அயரா உழைப்பினால் நிறைவேற்றி வெற்றி பெற்றுள்ளார் என்று தான் கூறவேண்டும். இதுவரையில் வேறு ஆங்கில மொழிபெயர்ப்பு நூல்கள் வெளிவந்தபோதிலும் திரு. கனகராயர் அவர்கள் மொழி பெயர்ப்பே பல்லாற்றினும் சிறந்து விளங்குகின்றது. இதற்குக் காரணம் திரு. கனகராயர் அவர்களின் ஆழ்ந்த தமிழ்மொழியறிவும் ஆங்கில அறி

வும் எனலாம். இவ்வறிஞர் தமது முன்னுரையில் சைவசித்தாந்த சமயத் தின் தொன்மையினை எடுத்துக்காட்டியுள்ளார். நூலின் தோற்றுவாயாக, சமய வரலாறு, சைவசித்தாந்த நூல்கள், சைவ சித்தாந்த தத்துவம், பதி, பசு, பாசவிலக்கணம், பாமுத்தி, சிவலிங்கம், சிவசின்னங்கள் ஆகியவற்றை 35 பக்கங்களில் விரிவாகவும் தெளிவாகவும் விளக்கியுள்ளார். இதன் பின்னர் சிவஞானபோத நூற்கூத்திரம் பன்னிரண்டினையும் அவற்றின் மொழிபெயர்ப்பையும் தந்துள்ளார். அடுத்தபடியாக ஒவ்வொரு சூத்திரத்தையும் தனித்தனியாக வெடுத்து ஆங்கிலத்தில் பொழிப்புரையும், விளக்கவுரையும் எழுதியுள்ளார். ஒவ்வொரு சூத்திரத்திலும் காணப்படும் சொற்களிற் பொதிந்து கிடக்கும் அரும் பெருங் கருத்துக்கள் தம் நுண்மதி கொண்டு துருவித் துருவி ஆராய்ந்து சிறந்த விளக்கக் குறிப்புகள் எழுதியுள்ளார். இத்த ஆராய்ச்சிக் குறிப்புக்கள் நோக்குமிடத்து இவ்வறிஞர் இந்நூலைச் செவ்வனே ஆக்குவதற்கு எடுத்துக்கொண்ட அயரா உழைப்பின் பலன் நன்கு புலப்படுகின்றது. நூலின் இறுதியில் அருஞ்சொற் பொருளகராதி சேர்க்கப்பட்டுள்ளது. இந்த அகராதியைத் தொகுப்பதிலும் தமது கைத்திறமையைக் காட்டியுள்ளார். ஆகவே வழக்கறிஞர் திரு. திரு. விளங்கர் கனகராயர் வாழ்நாள் உழைப்பின் உன்னத பலனை வெளியிட்டுள்ள சிவஞானபோத ஆங்கில மொழிபெயர்ப்பு நூல் தமிழர்களுக்கும் மேலாட்டறிஞர்களுக்கும் விலைமதித்தற்கரிய கலைக்களஞ்சியமாகும். இத்தகைய நூலை மிகவும் சொற்பவிலைக்கு வெளியிடத் தீர்மானித்த திரு. கனகராயர் அவர்களுக்குத் தமிழ் மக்கள் பெரிதும் கடமைப்பட்டுள்ளார்கள். நூலகத்துப் பொதிந்துள்ள பொருட் சிறப்புக்கேற்றவாறு நூல் அழகாக அச்சிடுவதில் அச்சகத்தார் அதிக அக்கறை எடுக்கவில்லையென்றே கருத இடமுண்டு.

—குல. சபாநாதன்.

“வேதம்பசு; அதன்பால் மெய்யாகமம்; நால்வர்
ஓதுந்தமிழ் அதனின் உள்ளுறு நெய்; - போதமிகு
நெய்யின் உறுசுவையாம் நீள் வெண்ணெய் மெய்கண்டான்
செய்த தமிழ் நூலின் திறம்”

The Veda is like a cow; the real Agamam is like its milk; the Tamil Vedam (Thevaram and Thiruvacakam) composed of hymns by the four Saints is like the ghee extracted from the milk. The excellence of the highly illuminating book of wisdom (Siva Jnana Bodham) of Meykanda Devar of Thiruvannainallur is like the sweet relish of such ghee.

“அனாதி சிவரூபமாகிய ஆன்மா
தனாதி மலத்தாற் றடைப்பட்டுநின்றது
தனாதி மலமும் தடையற்ற போதே
பனாதி சிவ ரூபமாகிய வானே”

The soul which in its real condition was of the form of Sivam, was confined and conditioned by its original anava malam. When this malam ceased to obstruct the soul, the soul resumed its original form of Sivam.

“அன்பும் சிவமு மிரண்டென்பர் அறிவிலார்
அன்பே சிவமாவ தாரு மறிந்திலார்
அன்பே சிவமாவ தாருமறிந்தபின்,
அன்பே சிவமாயமர்ந் திருந்தாரே

The ignorant think that love and Sivam are of different Categories. No one understood that Love constituted the form of Sivam. When all realised that love constituted the form of Sivam, they reposed in Love as the form of Sivam.

PREFACE

In these pages, I have endeavoured to give a faithful translation of the Siva Jnana Bodham of Meykanda Devar. The Siva-Jnana Bodham has long been regarded as one of the greatest of the classics of Saiva religious philosophy. It is the distilled essence of Saiva Siddhantam.

The Symbolic worship of Siva in the form of Lingam (Light) can be traced to pre-Aryan times. The human race appears to have first worshipped Light. There is narrated in the Linga Puranam the legend of a great dispute between Brahma and Vishnu over their respective claims to superiority. At the height of their dispute, it is said, Siva appeared as luminous Lingam, a pillar of fire, "equal to a hundred final mundane conflagrations, without beginning, middle or end, incomparable indescribable, undefinable." This form of Siva worship existed from the earliest times in South India, which according to some accounts, is only the northern tip of the now largely submerged continent, variously called Lemuria, Gondavana and Kumarikandam.

The evidence un-earthed by the excavations in the Indus Valley confirms the view that Siva-worship prevailed in that region five thousand years ago. Sir John Marshall sums up this evidence as follows:—"Among the many revelations that Mohenjo Daro and Harappa have had in store for us, none perhaps is more remarkable than this discovery that Saivism has a history going back to the Chalcolithic Age or perhaps even further still, and it thus takes its place as the most ancient living faith in the world."

This Siva-Linga worship was the dominant feature of the faith that came to be known as Saivism. True, the philosophical basis of that faith, the validity of which had been demonstrated to many saintly persons by their own spiritual experience, was formulated only much later, in answer to criticism levelled against it by Buddhist and Jaina missionaries.

Much work has been done in South India in recent times to know and to expound the philosophy of Saiva Siddhantam. The comprehensive and authoritative work on Saiva Siddhantam for our times has, however, yet to be written. There are not a few in South India who, through scholarship and spiritual exercise, have obtained the knowledge and understanding to produce such a work, the need for which is both great and urgent. The mass of Saivaites in India and North Ceylon will then have a guide to the appreciation of the foundations of the faith into which they were born and which they claim to profess. To the wider world outside, it will afford some idea of the depth and richness of the truths it enshrines. The time and labour I have expended on this translation have rewarded me with an enriching experience. I trust that the work will be found, despite its imperfections, helpful to those interested in the subject.

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METAPHYSICS OF SAIVA SIDDHANTA SYSTEM

INTRODUCTION

Historical Outline

Worship of Siva, the Lord of the Universe is So very ancient that its origin or beginning cannot be ascertained. Sages there were in India, who realised Him and attained the Blissful state, while living in their earthly bodies. God revealed Himself and gave unto them and through them unto the world, the word of God, in the Siva-Agamas. The sacred writings of the sages are lost. Only portions of them, which had been translated from the Tamil language into Sanscrit, are extant.

But the ancient sages handed down the truth contained in the Siva Agamas unto posterity. These sages were called Santana Kuravar of Kailaya Paramparai. Saint Paramsothy Munivar being one of them expounded the doctrines of Siva-Agamas unto Saint Meykandar (the Discoverer of Truth) of Thiru Vennai-Nallur in South India, when of the age of only three years. He lived during the first part of the 13th century. Saint Meykandar on attaining Divine Wisdom (Jnanam) rendered an inimitable service to humanity by reducing the philosophy to a system in his treatise called Siva Jnana Bodham written in Tamil. It is a system of philosophy of Saiva Religion. The substance of Siva Agamas is found in Tirumandram of Tirumoolar, Jnanamirtham of St. Vagisar and also in the sacred devotional Hymns of the Nayanmars, the Siva Samaya Achariyars, and in Tiruvundiyar and Tirukalitupadyar, works earlier in time to Siva Jnana-Bodham.

The word 'Siddhantam' means the accomplished end of ends, the conclusion of the conclusions of different schools of thought in India. The Saiva Religion is based on the system of Siddhanta philosophy which germinated in the Siva Agamas.

Besides Saivism, there are two other contemporary Hindu faiths called Vaisnavism and Saktyism in India. The most important and widely spread are Saivism and Vaisnavism.

Adherents are found over the whole of India, from the North of Ceylon to the feet of the Himalayas. Rev. Dr. G. U. Pope the great Christian Missionary and Taamii Scholar of the nineteenth century, who lived for many years in South India speaks of the value and merit of Saiva Siddhanta system of philosophy in the preface to his translation of the sacred Tamil work called "Tiruvāsagam" of Saint Manikka Vasagar in the following terms.

"The Saiva Siddhanta System is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India. It is peculiarly South Indian and tamil religion..... Saivism is the old prehistoric religion of South India, essentially existing from Pre-Aryan times and holds sway over the hearts of the Tamil People. Saiva Siddhanta philosophy is the choicest product of the Dravidian intellect." 1.

Some people from Arius in Persia found their country quite unsuitable for themselves and their animal flocks and in their search for fresh pastures wandered into the Indus Valley where they found the indigenous people living civilised and prosperous. The people referred to were Tamils who also occupied the land newly emerged from the sea, bordering the Vindhaya mountains and thus occupied and ruled the whole of India in ancient time.

There is a passage in Sir John Marshall's "Mohenjo Daro and the Indus Civilization" which runs as follows:- "Among the many revelations that Mohenjo Daro and Harappa have had in store for us, none perhaps is more remarkable than this discovery, that Saivism has a history going back to the Cholcolithic age or perhaps even further still, and it thus takes its place as the most ancient living faith in the world." 2 It is well here to add something more about Siddhanta system from a reputed authority, the Rev. W. H. Gowdie of Madras, who says in an article in the Christian College Magazine,

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1. Rev. Dr. G. U. Pope's translation of Tiru-Vasagam.
 2. Mohenjo Daro and the Indus Civilization Vol: 1 Page VII.

"This system possesses the merits of a great antiquity. In the religious world, the Saiva System is heir to all that is most ancient in South India." It is a religion of the Tamil people beside which every other form is of comparatively foreign origin. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the noblest that South India possesses; indeed it would not be rash to include the whole of India and to maintain that judged by its intrinsic merit, the Siddhanta represents the high water mark of Indian thought and Indian Life." 1

It is thought that the views of Siddhanta of, independent mature minds without prejudice of any kind whatsoever, deserve the attention of all seeking to be free from the evil of ignorance cast upon them by Anavam or egoism. The Rev. Dr. John H. Piet in his recent work on Saiva Siddhanta Philosophy says "The Saiva Siddhanta philosophy of south India is one of the classical products of the Tamil mind. Not only so, but the system, in keeping with the claim inherent in the name, is one of the finest systems of Hindu thought and life," and of Saint Meykandar's Composition, **"This book (Sivajnana Bodham) contains forty lines of Tamil Poetry and is, without doubt, one of the most closely reasoned religious philosophies found anywhere in the world".** 2

Another illustrious writer says, "At a remote period in the history of the Tamils, answering to pre-vedic times, a class of high-souled seers called Arivars developed a rare system of metaphysics and psychic science and taught the same to their disciples and followers.....During the Vedic Age we have reason to infer that the Tamilans or Dravidians inhabited

1. Christian College Magazine. Vol: X X - 9 quoted. from J. M. Nallasamy Pillai.
2. Siddhanta Philosophy by Rev. Dr. J. H. Piet - Page 1 and 11.

this land from the Himalayas to Cape Comorin and beyond and that several of the Tamil princes in Northern India were well versed in the philosophy of the Arrivars. Probably it was to one of these rulers that the four Brahmins of the Chandokya Upanishad resorted for spiritual enlightenment.....In the process of time, it came to pass that many of the ideas and words of this system found a prominent place in some of the Vedic songs and Upanishads, and a cycle of Sanscrit literature, called Tantric or Agamic came into being, as adaptations of the mystic lore of the Tamil Saints." 1

In further support of the antiquity of Siva worship may be cited a passage from Ramassami Sastiri which reads as follows:— "The Siva and Sakta cults seem to have been the oldest among these religious systems, their origins going back to Pre-Vedic times. Vaisnavism was evolved in the post Vedic Age." 2

"Siva was known as the Father-God, the Lord of animals and the Great Ascetic from very ancient pre-vedic times." 3.

Before we conclude this short account of Siva worship, a few words must be said of the meaning of the word "Siva." This name meant, the Auspicious and the Favourite and in modern usage it means Truth, Wisdom, and Grace (Sat Chit Ananda) Siva is the supreme Spiritual reality which, not being an object of perception and worship, is represented by the emblem called Linga or Siva Linga. This form of worship seems to have been well

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1. The metaphysics of the Saiva Siddhanta System by K. Subramania Pillai M.A., M.L. by the South Indian Saiva Siddhanta works Publishing Society P. 2 - 3.
 2. The Hindu Culture and Modern Age-Ramasamy Sastri B. A. B. L. P. 381.
 3. The Hindu Concept of God by Prof. Jitendra Nath Banerjee, M. A. Ph. D. in "Basic Reliefs of Hinduism" Page 51 - 59. Calcutta 1953.

established in the Hindu faith by about the first or second century A. D., as would appear from the reference to it in the Mahabharata. 1 God Siva, symbolically represented in Siva Linga, is worshipped as "Mahadeva". The Great God is the One God. It seems probable that people in isolated localities conferred names on the One God. Thus names of God multiplied.

The following verse from Tirumandiram by Tirumular (400-600 A. D.) depicts God as the one God of the world and as the Soul of the World. "ஒன்று கண்டிர் உலகுக்கொரு தெய்வம் ஒன்று கண்டிர் உலகுக்குயிர் ஆவது".

The name Siva given by the Tamils to the One God meaning, The Truth, The Infinite Wisdom, and the unbounded Grace, is the most beautiful and excellent holy name of all the names by which different religionists call their God.

Saiva Siddhanta Literature.

Saiva Siddhanta is a philosophy of Saiva religion. Siva worship began from time immemorial among the Tamils of the ancient land now called South India, being the northern portion of the submerged continent-Kumari Kandam, now the basin of the Pacific Ocean.

Saiva Agamas were produced by ancient sages called Arrivars or Siddars (mystics) and most of them were lost in the deluge, and what remained were translated into Sanscrit, and preserved. That Siddhanta is based on Agamas can be testified by the meaning of the word Agama. A = Pasa, ga = Pasu, ma = Pati. 1. Agama is a book treating of the three centres, verities, matter, Soul and God. The sages known as Santana Kuravar of Kailaya tradition, taught the substance of the Agamas unto the people. Siddhanta philosophy is founded on the Jnana Kandam, called Agamantam, of the Agamas.

Vidhyesar, the first of the Santana Kuravar taught the Agamas to Anandadevar who in turn handed down the

1. Ibid P. 63.

2. Ichomerus - Pages 22 - 23.

Agamas to Siekanda Rudrar who handed the same to Nandi Peruman. Nandi Peruman instructed Sanatkumara Munivar who in turn instructed Satyajnanadarisani who instructed Paramjothy Munivar. Saint Paramjothy Muniver instructed Meykandar (discoverer of Truth) of Tiruvennai Nallur in the essence of Sivagamas. Saint Meykandar produced the first philosophical book called Siva Jnana Bodham in Tamil which contains twelve aphorisms with a short summary and commentaries thereon. It is an original work and not a translation of Raurava Agamas, though it is based on the Agamantam.

The oldest works embodying Siddhanta ideas and the philosophy are "Tholkappium" and "Tirumandiram" by Saint. Tiru Mular (200-600 A. D.). In the third century Saint Manikka-vasagar composed the sacred outpourings of Tiruvasagam a work which has no equal in its expressions of love and heartfelt inner feelings of deep piety and faith in God. None in the world can listen to the hymns without the depths of his soul being stirred (his deepest impulse being moved) to extremes of feeling, of being himself immersed in the overwhelming love of the Supreme Absolute.

Saint Appar, Saint Tirujnanasampanthar in the seventh century and Saint Sundarar in the early ninth century who followed the tenets of Saiva Siddhanta Philosophy, upon realisation of the Spiritual Truth, worshipped Lord Siva in all the sacred Temples and sang hymns of praise unto Him in each temple, reciting their devotional experiences in their lives and the Spiritual bliss they obtained, and pouring forth from their hearts the inner feelings of love unto God. These hymns collected by Saint Nanbi Andar Nanbi are contained in the first seven sections of the canonical literature called Tirumurais.

Tiruvasagam forms the eighth section of the Tirumurai. The ninth section is composed of poems called Tiruvisaypa sung by nine authors. Tirumandaram is a work of 3000 poems by Tirumular. This is the tenth section; and the eleventh section is a collection of forty poems by twelve authors including Pattinathu Pillai and Nambyandar Nambi.

The philosophy of Siddhanta is treasured in those hymns as well as in the Tevarams of the three Nayanmars above referred to. Nambi Andar Nambi who collected the Tevaram into the first seven sections lived during the eleventh century. Vagisar is the author of Jnanamirtham which embodies the Jnana Kandam or Agamantam of Saiva Agamas. It treats of God, Soul and pasam and their attributes and of the means or ways of obtaining release from Pasam. Vagisar lived during the reign of Rajathirajan II. ((1163—1179)

Kalladam is a work replete with Saiva Siddhanta ideas, written by Kalladar in the sixth century. The literature of the last academy affords ample testimony to the antiquity of Saiva worship in India as a whole and particularly in South India.

Tirukural by Tiru Valluva Nayanar a classical work, called the Tamil Vedham, contains ideas of the living philosophy of Saiva Siddhanta.

Periapuranam or Tiru Thondar Puranam is another important work composed by Saint Seklar of the twelfth century and it contains the history of the lives of seventy two Saiva devotees called Nayanmars. The poems contained therein describe the lives of the saints and are a form of prayer unto Lord Siva,

The above works abound in expressions of love and devotion unto Lord Siva, as different forms of prayer.

There are fourteen works of scientific or philosophical nature and they are:

1. Tiruvundiya, is a short and cryptic work of forty five verses written by Tiruvyalur Uyyavanda Deva Nayanar in 1147 A. D. It treats of God, Soul, and the world, and their attributes, of emancipation of soul, and of the means or ways of obtaining redemption. This work expresses his experiences, as they occurred to him and does not follow a logical sequence.

2. Tiruk-kalitupadiyar was written in 1177 A. D. by Tiruk-kadavur Uyya Vanda Deva Nayanar, a student of the student of Tiru Vyalur Uyya Vanda Deva Nayar. This work follows faithfully Tiruvundiyar and explains the aphorisms fully in one hundred verses of Venpa Meter. It is called Tirukalitupadiyar, as it was placed at the sacred steps at Ponnampalam, in Chidamparam. These two works are prior to the classical and immortal work Siva Jnana Bodham of Saint Meykandar.
3. Sivajnana Bodham of all the fourteen sastras is praised as the most important and excellent work. It contains twelve sutrams and eighty one poems in Venpa Meter and quotations and reasons in prose. It was produced by Meykanda Deva Nayanar who lived in the early 13th century. It is an original work and not a translation and is divided into four chapters treating of 1. the existence of God, Soul and world and 2. their nature and attributes. These two parts enter into their intellectual investigation 3. The third part treats of the means of attaining the Truth and 4. the fourth part of the realisation of the Truth.
4. Siva Jnana Siddhyar was produced by Saint Arul Nandi Siva Acharya, the chief of the 49 disciples of Saint Meykandar. This work contains 12 chapters corresponding to the 12 aphorisms of Siva Jnana Bodham. This is an enlargement of Siva Jnana Bodham, the original book.

According to the apology tendered by him Saint Meykandar praises the Great who had known themselves and God and rejects the imperfect creeds of others; Siddhyar is divided into Supaksam and Parapaksam. Supaksam propounds the truth or principles dealt with in Siva Jnana Bodham and contains 328 verses. Parapaksam states and criticises the doctrines of 12 alien systems in 301 verses. The excellence and beauty of Siva jnana Siddhyar can be known by the proverb "There is no God beyond Sivan and no treatise greater or profounder than Siddhy."

5. Irupa-irupouthu is another scientific work by the same Arul Nandi Sivachariar. This is in the form of a dialogue between himself and his Guru, saint Meykandar. This contains 20 verses expounding essential points in Siddhantam, the 8 qualities of Anava, 7 qualities of Maya and 6 qualities of Kanmam. Further it explains certain expressions of thought found in Tiru-Murays.

6. Unmai Vilakkam is a work by Tiru Vathikai Mana-Vasagam Kadanthar, another disciple of Meykandar and it contains 53 Verses. It describes the 36 Tatwas or principles, the nature of Anava, the twin Kanmam, and of the Soul, and God and of the truth of five letters as expounded by the author unto his student. It is in the form of dialogue.

Umapathy Sivacharya is the author of the following books:—

7. Sivaprakasam is a derivative of Sivainana Bodham. It contains 100 stanzas and elucidates the Siddhanta Advaita state. Division of Maya, Anavam, Kanmam and the consequences of Kanmam are clearly explained. Kinds of mukti or salvation of different religions and Siddhanta Mukti are described herein.

8. Tiru Arul Payan contains ten chapters each composed of ten couplets. It treats of the nature of God, Soul, Malam, Grace, ways of knowledge, status of soul, state of bliss and of the five letters and the state of the perfected.

9. Vina Venpa composed of thirteen verses is an inquiry of the Siddhanta Truth, addressed to his guru Maray Jnana Sambanthar who expressing his surprise at the meeting of light and darkness, reveals the presence of God in himself. He further states that those who abandoned the three feelings of seer, sight and the thing seen, will attain to Mukti or Freedom,

10. Potti Pourodai Venpa is a work in which Umapathy Sivachariyar praises his Guru. It treats of the Supreme

State of Iraivan, His power of performing the five acts, the nature of Anava Malam that obscures the soul's will, knowledge and activity, and of the great help of god who furnished the souls with faculties, worlds and objects of enjoyment, and of the pain, the souls undergo in the womb, and of the consequences of the two forms of Kanmam to be experienced in the next birth, and of the perfect state in which the souls equate both Good and evil, and lastly of the state of bliss consequent on their performance of austerities like Sarya Kriya and others and of the excellence of Mukti attainable through the observance of the principles of Saiva Siddhanta.

11. Kodi Kavy is a small book of four verses written for the purpose of hoisting the flag at Thillai in Chidamparm. It is interesting to note the statement that light (Jnanam) and darkness (Anavam) occur in the same place. Saint Umapathy hoisted the flag praying that the souls may attain His Grace. The subtlety of the Five Letters is noted therein.
12. Nenju Vidu Thoothu contains 129 verses. Saint Umapathy sends his heart to his Guru Marai Jnana Sampanthar to get a garland from him. It explains the conclusions of many Siddhanta works.
13. Unmai Neri Vilakkam. The light on the true path. This work contains six verses. It treats of Dasakarya or ten kinds of actions or Kanmam, and these are not to be confounded with the three-fold Kanman, Sanchita Prarapta and Agamium. But these are steps or stages, the aspirant avails himself of for conquering Kanmam whose fruits will be experienced in the next birth. These steps are Tatwa Rupa, Tatwa Darsana or Kardchi, Tatwa Suddhi and Atma Rupa, Atma Darsana, Atma Suddhi Siva Ruba, Siva Darsana, Siva Yoga and Siva Bhoga and it is in the Saiva Agamas that these are clearly analysed and a complete code of action is given.

14. Sangatpa Nirakaranam.

This work considers Maya Vatha Matham, inner and inner-outer schools of thought and rejects them as false and points out the difference between them and Siddhanta school. In these Sastras, Siddhanta ideas are found but some of them, explain the ideas in others more fully. Therefore it is felt necessary that the student should study all the Sastras to have a good knowledge of Siddhanta Philosophy.

The alien schools in relation to Saiva Siddhants:

1. The outer-most schools are —

1. Lokayta
2. Buddhism
3. Maddhyamikar
4. Yoga Sarar
5. Sourandrikar
6. Vaipadikar
7. Arugatham or Jainism.

These do not accept either the Vedas or Agamas.

2. Outer Schools —

1. Tarka
2. Mimansa
3. Ekatma Vadha
4. Sankhya
5. Yoga
6. Pancharatra

These accept only Vedas.

3. Inner Schools —

1. Pasupatham
2. Ma Viratham
3. Kapalam

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SAIVA SIDDHANTAM

4. Vama Matham
5. Bairava Matham
6. Iykya Vadam

These accept both Vedas and Agamas.

4. The innermost Schools —

1. Pasana Vada Saiva
2. Bheda Vada Saiva
3. Siva Sama Vada Saiva
4. Siva Sank-ranta Vada Saiva.
5. Isvara Avikara Vada Saiva
6. Siva Advaita Saiva.

These acknowledge the authority of Vedas and Saiva Agamas but differ in their conception of Mukti.



METAPHYSICS OF SAIVA SIDDHANTA.

The sages of old made all efforts to understand the Universe, a miraculous product of an unknown Power. Their investigations revealed that the human intelligence was inadequate to probe into the mystery.

It is by an analytical method proceeding from the known to the unknown, from the concrete to the abstract, from the proximate to the remote, and from the physical to the metaphysical or spiritual, that the Truth or Reality may be known. So intuition and inductive inference by the method of analogy, were the only aids to such discovery. Such proof can be Verified by the revelation contained in the Scriptures and also by personal experience.

Saints and mystics in India and elsewhere also realised by intense meditation and reflection, the existence of a Supreme Power responsible for the creation of the Universe.

There were different schools of thought, materialists Atheists, and Sceptics, and it is to refute their arguments that logical methods became useful, to prove the existence of a Supreme Power.

Buddhism and Jainism were the new schools which started in the North and entered the South of India. The four Samaya Acharyas, Appar, Tirujnana Sampanthar, Sundarar and Manikka-Vasagar infused with religious enthusiasm, contended the new religious sects by demonstrating the truth of their own Siddhanta Doctrines; and the two new movements having suffered defeat by the Nayanmars. retreated from there.

On the establishment of the existence of a Supreme Absolute Power, the sages discovered that there were two realms of spirit and matter. The realm of Spirit was as gigantic as the realm of matter and it contained an infinite number of spiritual monads or anus. Monads or Anus are individual spirits and are not atomic in dimension, but pervasive.

These spiritual monads had an inherent ambition each to become Supreme whereby these monads being self-centered or ego-centric, became ignorant of the higher Supreme power and all else.

But the monads (Souls) were in miserable darkness, and the Supreme Absolute Power, through His infinite love, wished to enlighten them and to enable them to realise their true status, as they were of the same essence as that of Himself.

The realised sages enunciated the Ultimate entities or realities in their order as follows:— God, Soul, and, world (Iraivan, Uyir and Talai, Pathi Pasu and Pasam).

Santana Kuravars instructed their disciples in the Doctrines of Saiva Agamas and they were followed by Nayanmars the Samaya Acharyars who disseminated the Saiva Siddhanta Truth in South India and North Ceylon and infused into the people a fresh religious enthusiasm.

By the early part of the thirteenth century a born religious leader was found in the person of Saint Meykandar a Tamil boy 3 years old, filled with divine inspirations, love of God and divine knowledge. Prior to him was Tirujnana-sambandar 3 years old, filled with divine knowledge.

This boy saint had forty-three disciples of whom the chief was saint Arul Nandi who was the Guru of Meykandar's parents and was called Sahala Agama Panditar. Saint Meykandar produced the Saiva Siddhanta Sastram called Siva Jnana Bodham a systematic logical exposition, which is the basic text of Siddhanta Philosophy. This book was enlarged by Saint Arul Nandi in his book called Siva Jnana Siddhyar a most comprehensive explanatory work much appreciated by all. Another book closely following Sivajnana Bodham is Sivaprakasam produced by Saint Unapati Sivam, a disciple of Meykandar.

Conception of God (Pati)

The universe consisting of space and material things such as nebulae, and galaxies embodying stars, planets, asteroids, moons, meteors, comets and interstellar mist or fog of dust and gas, is a product evolved out of a pre-existing substance called primordial matter (*materia Prima*) called *Maya* in Tamil. The question whether this primal matter is a single chemical element or composed of several chemical elements, was agitating the scientific minds of Medieval epoch in Europe.

Modern scientists discovered some 92 chemical elements existing on earth and also in the sun and other celestial bodies. The elements found in abundance in the earth are so found in the sun and other heavenly bodies. This fact establishes the common origin of the universe. Consequently it is considered that the primordial matter is a compound or complexus which gives rise to the existence of multifarious objects on the earth, 'What is in Andam is in Pindam as well'. (*Andam-Universe-Macrocosm*), (*Pindam-Body-Microcosm*).

The spiritual monads, the individual spirits or the souls are intelligent and pervasive like the Supreme, the Absolute. *Anava Malam* or egotism, the source of the principle of evil, has many powers of obscuring the soul's powers of knowing and willing, and renders them unfit to acquire the essential knowledge of the Advaita relation between them and the Absolute. *Anavam* causes ignorance.

God, the Absolute knowing the miserable situation of the souls, causes, through His *Arul Sakti* the evolution of the universe which consists of *Tanu*, *Karana*, *Puvana*, and *Bhogam* (bodies, faculties, worlds and objects of enjoyment for the souls) out of the impure *prakriti*, and of the four *Vaks* and other fundamentals for the evolution of knowledge out of pure primal substance. *Maya* is one substance, but has two aspects pure and impure. Two opposite qualities can exist in one thing, just like the black colour on one side and red colour on the other

side of Kunru-mani. Maya causes enlightenment to the Souls however illusive it may be, and reduces a bit the powers of dark malam or Mula Malam.

Now the sensible universe undergoes changes of resolution and regeneration. The process of involution is the reverse of the process of evolution. This cyclic process can operate only on a real thing existing eternally in its own right. The universe cannot come into being out of nothing. Nothing will come into being out of nothing. "Ex nihilo nihil fit". Something cannot be dissolved into nothing. Matter is indestructible. Matter is energy. It is cosmic energy out of which the universe is created. The Universe evolved out of Maya is real and therefore Maya is real. If part is real, then the whole is real. Maya is material, unintelligent, formless and inert, and therefore maya cannot produce the universe nor can the universe come out of Maya by itself without one to evolve it. Can a lump of clay mould itself into a pot without a potter? The souls being in a nascent state in Kevala or Turiyateeta, attain only more illusive, imperfect, or finite knowledge. When they are embodied, they cannot direct the evolution of the universe out of the primal matter.

There must be an efficient cause (causa efficient) for the production and dissolution of the universe. The cause must be all intelligent and all powerful and such an efficient Cause is the Supreme Absolute Spiritual Reality, God, as He is one who causes order or uniformity in nature.

Argument from design or purpose - Teleological

Creation of the universe has a final purpose. It is sometimes said that it is a sport or Leelai of the Almighty like that of a child. It is called Tiruvilaiyadal in Tamil. It means that He performs His Creative Activity without an effort on His part. He toils not nor does He suffer in any way in His performance through His Chit Sakti. He creates the universe by His will (Sankalpa) and He does with ease what is impossible for others. His creation has a final purpose underlying it. Out

of abundance of His Grace He performs this function in order to redeem the souls from bondage of Anava Malam. He provides the souls bound by Anavamalam with Tanu Karana Puvana and bhogam, the products of impure maya, in order to wash away the Anava Malam; just as a washerman employs Fullers earth and cowdung to clean the dirt of a soiled linen, Kanma and Maya Malams are used to purify the souls of their impure Anavamalam. Anava Malam is called Sahasa Malam, because it is connate with the soul. It is not created by God nor the soul is. It is in uncreated, self existing, encrustation of the soul like the red oxide on a piece of iron. But God transmuted Maya into a universe and the universe has two encrustations in it, namely Maya Malam and Kanma Malam. These two Malams are impurities like Anava and are made by God unlike Anavam.

Moral Argument:-

It is common experience that human beings undergo or are subject to pleasure and pain, happiness and misery as a result of their two-fold acts. The consequences of their acts may or may not be experienced fully in one's life time. If those consequences are not experienced in one's life, then arises the necessity to their being born again and again in order to experience them, till all such consequences are fully exhausted.

The two-fold acts or their consequences are material and unintelligent and hence they cannot by themselves, engage themselves in awarding the consequences to the different individual actors, the souls.

There must be One who could sit in judgement over the apportionment of the fruits of thier two-fold acts. He must be all intelligent to award the rewards or impose adequate punishment without partiality. It is none but the Supreme Absolute Spiritual Reality who could, as a judge, administer Justice unto all without partiality. He is the author and executor of the law of Karma. He not only created the universe for emancipation of the unfortunate souls from Anava Malam, but

also administers justice unto them according to the law of Karma which He Himself enacted in order to enable the souls to acquire empirical knowledge and thereby to distinguish between Divine Wisdom (Pati Jnanam) and human and wordly knowledge.

The Supreme Absolute Spiritual Reality presiding over and pervading the universe and beyond, is the Universal Self who is the One. The souls are essentially spiritual like the Universal Self. The souls are individual monads roaming in darkness under the veil of Anavam or egotism and they are infinite in number, but finite in knowledge and their capacity.

The Absolute Reality is Sat-Chit-Ananda. He is the Truth, infinite wisdom, and unlimited Grace. Out of infinite love to the souls having imperfect knowledge and meagre activity under the depressing influence of egotism (dark anavam), God, the Absolute, through His Arul Sakti evolved a wonderful gigantic universe and provided the souls with a psycho-physical organism, worlds, and objects of enjoyment, and at the proper time resolves their organism into particles which resume their original form allowing the souls to rest in the infinite worlds of the universe.

His Arul Sakti which abides by the souls and urges Anava into activity is called concealment (Terodhana) Sakti, as it conceals from them their own nature and their Advaita relation with God.

He bestows His Grace or Anugraha on the souls, when the time is ripe for their redemption from bondage. He takes no form, when He performs the five acts through His Arul Sakti, just as the soul does not take a form, while it moves the body. He causes changes in the universe, but He does not change like Time. He is above space and time. He is the biggest of the big and smallest of the small. Hence He is transcendent and immanent. He does not take the form of an Avatar. He appears unto His devotees in a familiar form as a divine or human guru, but it does not mean that He assumes a material body.

Satkaryavada or the theory that every effect or product implies a pre-existent material cause, is an essential postulate of Saiva Siddhanta system.

According to the theory of causation, every thing is produced by the co-operation of three causes, viz. 1. Material Cause (Upadana Karana), 2. Instrumental cause (Thunai or Sahakari Karana) and 3. Efficient Cause (Nimitta Karana). In the creation of the Universe, Maya is the material cause, God's Chit Sakti is the Instrumental Cause, and God is the Efficient Cause, just as clay is the material cause, wheel and rod are the instrumental cause and potter is the efficient cause. The efficient cause is always an intelligent One.

The difference between God and potter in their creative activity is that in the mere presence of God, the cosmic activity goes on, just as in the presence of the sun, a lotus bud appears, another blossoms and a third fades. But the potter uses his discretion in making the pot.

Just as the ministers of a state carry on the affairs of the state in the presence of the Head of the state, in the presence of God, Brahma, Vishnu, Rudra, Maheswara and Sadasiva as His deputies carry on the five activities. It is to be noted herein, that God, the Supreme Absolute Spiritual Reality is not one of the Tri-Murtis, Brahma, Vishnu and Rudra, who are merely souls who have attained divine knowledge or Pati Jnanam and thereby have become the servants of God.

Now with reference to the execution of a thing, three causes are needed namely, material, instrumental and efficient cause. This efficient cause is one and not more than one. If more than one, perfection in the execution of a thing cannot be attained.

This is called sport or Lilai. It does not mean that He has no interest or responsibility in His cosmic activities. What appears impossible for others to do, is done with ease and without any effort on His part.

He is said to manifest in His activities eight attributes, Pure Intelligence, Infinite Grace, Absolute purity (free from malam), infinite intuitive wisdom, infinite power, omnipresence, Infinite Bliss, and independence. After the evolution of the universe consisting bodies, worlds and objects of enjoyment for the souls, He is immanent in them and transcendent beyond them. He is Tatvatitan, as He is above the 36 Tattvas of the soul.

Conception of the nature of Soul (Pasu)

The souls are in essence of the same type as God who is the Supreme Spirit. God is the Supreme controller and indweller of the two realms of Spirit and matter. The souls are countless.

Conception of the soul is summarised in one verse in Sivaprakasam whose translation follows herein below:

"The seers of Truth say that souls are countless, eternal and sunk in spiritual darkness. By the grace of God they take up bodies suited to work out their two-fold (good and evil) Karmic tendencies, and are born as higher and lower beings. In the course of experiencing the endless fruits of their Karma, they commit acts of merit and sin, and have births and deaths. When the season arrives for the dissolution of the dark bond, affecting the soul, the light of grace in the inmost soul dawns, and darkness is dispelled. Then the good freed souls reach the Feet of Providence."

1. The soul is an ultimate entity like God. God is pure intelligence. Soul also is intelligence. But its intelligence is obscured from eternity by the dark Malam or egotism, and hence it has finite or imperfect knowledge. This malam is connate with the soul and it is no part of the soul. It will cease to affect the soul, when the soul in the Sakala state acquires Pati-Knowledge. Siddhiyar states the nature of the soul as follows:-

“It is formless (Arupa) and all ^eprevasive (Vibhu), but unlike Achit or matter. Its Vyapaka consists in becoming one with the thing, it dwells in, for the time being, the body or God. Its eternal intelligence and power is eternally concealed by the Pasa Bondage of Anava Malam and hence called Pasu.” 2.

Two important features noticeable in the soul are as follows:

1. It never exists alone by itself. It is found in association with either pasam (world), or God.

2. It becomes that with which it comes in contact. It does not mean transformation. It assumes the nature of that with which it becomes associated. It is similar to a crystal which reflects the colour of the object that happens to be before it, while retaining its own colour. The soul for this reason, is called Sat-Asat (Sadasat), as it can understand asat (world or matter) when in contact with it, and understand sat, when in contact with it.

It is very important and essential that one should understand the nature of the soul. In common parlance one uses the word “I” knowingly or unknowingly. This “I” is the Ego, Self, Soul, Jiva, Pasu, Anma or Uyir. Various views are held by people, of the nature of the soul.

God and soul are of the same category as spirits and are chit (intelligence) and they have the same Icha (emotion) Jnana (Intelligence) and kriya (will) Sakti. The difference between God and the soul are as follows:-

1. God is perfect pure intelligence, is free from all impurities (Malams) and is omnipresent and omiscient. But the soul, though intelligent, has imperfect or finite knowledge owing to the obscuration of its intelligence, feeling and action by Anava Malam. It is fettered by Malam and is not omnipresent nor omiscient, as it is self-centred due to the influence of egotism or Malam.

2. Translation by J. M. Nallasamy Pillai.

2. The only similarity is that the soul in essence is the same as God.

God and soul are not material objects and are therefore not objects of perception. They can be realised by the Grace of God, but their inference can be verified by the word of God, and also by personal experience in one's own consciousness

1. Some say that there is no soul in the body, after analysing and examining each minute part of the body. It is true as the soul is a spirit and not an object of perception. What he says is a true and good evidence to prove the existence of a soul in him. "Gogito ergo sum" is a Cartesian dictum. "I think therefore I am." 'I' in this statement is the soul that thinks. What is left unperceived after examination is pure intelligence in the form of the five subtle sacred letters. That is the soul, 1. The insentient Maya cannot be the soul nor can God who is pure intelligence and transcends everything be the soul.

2. Some say that the body is the soul. But no one considers his self to be the same as his body. For he calls the body "my body", as a thing that belongs to him or as a thing distinct from him and possessed by him. That thing which says "my body" is the soul distinct from the body.

3. Some say that the five senses constitute the soul. But the Siddhantin says that the senses are material things being the product of Maya and they are mere vehicles to convey the impressions of external things, to a thinking something, and the senses receive the sensations independently of each other. It is, that something which is conscious of all the sensations is the soul distinct from the senses. The senses can be compared to photographic plates. Each of the senses does its own function and cannot do the function of the other senses. The senses are not conscious of things. They like photographic plates receive impressions and forward the same through motor nerves to something in the body to know them. This something which receives the sense impressions is the soul different from the senses.

4. It is contended that the soul is the subtle (Sukṣma) body in which dreams are dreamt. For, if the subtle body within the gross or Sthoola body, be the soul, the dreams must be clearly and exactly remembered or recalled. But they are vague or indistinct in the waking state. Therefore there is something which is conscious of the dreams and recalls them in the waking state indistinctly. This something is the soul different from the subtle body.

5. There is another contention that Prana or vital breath is the soul. It is urged that, if Prana were the soul, the prana must experience pleasure and pain in deep sleep as well as in waking state. But, since it does not experience them, there is something that experiences pleasure and pain during the waking hours and does not experience them during sleep, while the Prana is active in both states. This something is the soul different from Prana which is a product of Maya.

6. Further it is contended that God is the soul. This view of Vedantins is not tenable, as God is pure intelligence itself and is omniscient and free from Mala. But the soul has imperfect or finite knowledge on account of the obscuration by Anava Mala or egoism. It is self-centred and ignorant of its own status and its Advaita relation with God. Soul knows only when enlightened by God. Therefore God cannot be the Soul. The soul is a real entity separate and distinct from God. The soul knows its distinctive nature only through a guru and sacred scriptures.

7. The Buddhists hold the view that the entire human organism consisting of sense organs and other Tattvas (Tattva Samukha), is the soul, because the organism does not manifest intelligence, when any part of it is disabled or wanting. This organism, the product of Maya is subject to changes, though it is real. Unless there is an underlying reality present in the organism, throughout all the changes, personal identity would be impossible. The organism is composed of parts which have different names and functions. There is something in the body, which calls it "my body". This something is the soul different

from its body, the senses, mind, and vital breath, and it experiences dreams. This organism or Tattva Samuka serves the soul as a lamp to enlighten it, and it cannot be identified with the soul which is a spiritual entity and which activates the organism. Therefore it is concluded that the soul is not the organism, but is distinct from it.

8. The soul is not Manam (mind) or Buddhi (intellect) or Chittam (memory) or Ahamkaram (self-pride), the internal organs of perception and reasoning called Andhakaranas. These are the product of Maya, the primal substance, and are unintelligent and inert like the other tattvas. The Andhakaranas like the senses do not know that they are functioning. They merely convey their impressions to the soul. When the soul activates them, they assume the role of advisers to the soul, just like the ministers to the king. Buddhi becomes the chief minister. The soul which was in the Kevala state, ignorant, becomes conscious in the Sakala State. Chittam stores the impressions received through the senses and considers or weighs them. Manas doubts whether the thing is that or this. Ahamkaram ventures out to determine it. It is Buddhi, as chief minister, that concludes that the impression is that of such a thing. The soul undergoes five stages or degrees of consciousness during the conditions of waking, dreaming, dreamless sound sleeping, sounder sleeping or fourth condition Turyam, and soundest sleeping of Turiyattheetham, (Nanavu, Kanavu, Urakkam, Per-urakkam and Uyirpadakkam).

1. In Turiyattheetham or Kevalam (un-embodied state) the soul is pure purusha alone in the Moolaatharam. Siva Tatva guides it.

2. In the next state or Turyam, the soul and the Prana or vital air are present. The soul is in the Navel. Only Siva and Sakti guide it. A breathing body is formed without consciousness.

3. In the next Avastai, Susupti, soul, prana, and Chittam are present. The soul is in the heart. At this stage the body that is formed is called Karana Sarira, and consciousness originates Siva, Sakti and Sadasiva are present.

4. In the next Avastai, Swappana, soul and all the 25 faculties, except the ten tattvas of cognition and action, are present. The soul is in the throat and all the Siva Tattvas, except Suddha Vidya, are present. The body is the subtle or Suksma body or Linga Sarira.

5. In the wakeful state of Jagravasta, the soul is in the centre between the eye-brows with the 35 Tattvas. The body that is fully developed, is called Stula or gross body.

In the Sakala Avastai, the soul has five Kosa or sheaths called Annamaya, Pranamaya, Manomaya, Vijnana Maya and Ananda Maya. These correspond to Isthuls, Suksma, Guna Kanchuka and Karana Sariras.

The soul passes through five states (avastais) of consciousness from the inception of its entry into the womb of a mother, till it attains a fully developed body, owing to the association of none, some, or all of the internal and external organs of tattvas. The souls pass through three avastais again, before they are redeemed from the bondage of pasam. The original or first stage in which they exist is called Kevala Avastai or Kevala State. In this state, they are in spiritual darkness induced by their connate Malam or egotism. Struggle for supremacy does arrest their attention, to everything else beyond their ken. Spiritual ignorance continues. Light only can dispel darkness.

2. Besides the souls, the only available thing to God is the primordial substance which He moulded into human and other bodies suitable to the different souls, to infuse light unto them. This is the Sakala state of the human beings.

3. The next last and most sublime state in which the fettered souls, (after passing through Kevala and Sakala states gaining experience from birth to birth in the various provinces of nature such as mineral, vegetable, animal, and sub-human spheres, and in the innumerable heavenly bodies, where they

sojourn some length of time after their each death become blissfully enlightened to seek refuge in God and surrender unto Him. Then God bestows on them His Grace and instantly the three Malams cease to be operative. This is the noumenal world of freedom, Bliss and Perfection. This is the Suddha State. In its onward march, the soul passes through ten stages generally known as Dasakariya.

They are in three groups as:

- (a) Tattva-rupa, Tattvadarsana and Tattva-Suddhi.
- (b) Atma-rupa, Atma Darsana, and Atma Suddhi.
- (c) Siva-rupa, Siva Darsana, Siva-Yoga and Sivabhoga.

The soul experiences these in Suddha Avastai.

There are three classes of souls: souls bound by Anavam are called Vijnanakalars and souls bound by Anavam and Karmam are called Pralayakalars. Both of them are free from Kalai, and the next is the Sakalars bound by the three Malams. This classification is based on the bondage of the three Malams. God appears in the consciousness of Vijnana Kalars who are in the region of pure Maya, and initiates them and on attainment of Pati Jnanam they reach the Feet of God.

God appears as a Superhuman Guru to Pralayakalars at the cosmic dissolution and instructs them. When they attain Pati Jnanam, they are free from their two Malams and they attain freedom or Mukti. Otherwise they would pass through another birth. God appears, as a Guru in a human form, to the Sakalars and instructs them. On attainment of Pati Jnanam they reach the Feet of God. According to another classification on the basis of measure of perfection attained by the souls, they are Paramuktas (the finally and wholly liberated), Jivan Mukthas (those liberated while yet in the embodied state), Adhikara Mukthas (those with a craving for power, which naturally prevents attainment of the higher state) and Aparā Mukthas (those who failed to reap the fruits of Jnana Marga).

CONCEPTION OF PASAM (WORLD).

Of the three ultimate realities. God, Soul, and Matter, God, according to Siddhanta, is the highest spirit, which is Truth, Wisdom and Grace, and the soul is spirit of finite or imperfect knowledge. The last is the primordial matter (*materia prima*), which is in its potential state, energy composed of various different chemical elements, because the universe evolved out of material energy called *Maya* in Tamil, contains according to the modern scientists, 92 different elements. Some more may be discovered. This primal matter, *Maya* is unintelligent, inert and pervasive and formless. God and soul being spiritual in essence are pervasive and intelligent.

But God is pure intelligence and infinite Grace. Soul's intelligence and pervasiveness is limited or finite, as its scope of intelligence and pervasiveness is circumscribed, curbed or suppressed by self-pride or 'I'ness and mineness, or selfishness called *Anava Malam* or impurity, like green patina or *verdigris* limiting or concealing the brightness of brass. Therefore the three realities are in a descending order, the highest being God, and the lowest being matter or *Maya*. The soul is in a middling or second-rate position between God and Matter or *Maya*.

Maya is one but has two aspects or phases, *Maya* pure, and *Maya* lightly and deeply impure. Pure *Maya* is the world of sound and impure *Maya* is the world of matter, though both the worlds are material, Can two opposite qualities of characters exist in a thing is a question. One side of a *Kunrumany* is red and the other side is black, is an analogy generally cited.

Man is an obvious example for the existence of two opposite qualities. Perfect purity is a rare thing to be found in this *Mayic*, *Karmaik* and *Anavaik* world.

But the Primal One who is pervasive is immanent in every thing and transcendent beyond all things. He is the One Perfect Purity, undefiled. He is the biggest of the big and the smallest of the small.

Maya is pure in its causal or potential state. It is lightly or partly impure in Suksma state and deeply or wholly impure in sthula or gross state by the admixture of the Malams, viz. Sahasa Malam connate with the soul, and Karma Malam and Maya Malam evolved by the Arul Sakti of God for the purpose of nullifying the power of Anavam.

Maya is a real entity of the lowest order, and unintelligent. God evolved the universe out of it in order to enlighten the soul which is in darkness or ignorance, owing to its concealments by Anava Malam. Anava Malam obscures or conceals but Maya Malam illumines the soul, though illusive.

When Maya enlightens the soul, the soul gains pasa knowledge of the physical world and not knowledge of the soul or God. The pasa knowledge is often mistaken and delusive, and also puzzling as doubts and uncertainties are lurking therein.

Because such delusive knowledge binds the soul to the worldly allurements, Maya, is called a pasam or Malam. It is evil, though it helps the soul with an imperfect knowledge or a dim light which invariably causes the soul to mistake the right for the wrong.

when the soul enters the Sakala state fully furnished with a body formed out of Maya, the soul begins to activate body and its faculties. Pure Maya known as Bindu, Mamaya, Kutilai, or Kundalini is the sound or Subda Prapancha which produces pleasures and true knowledge. It, being between Siva and impure Maya, guides the soul towards God.

Impure Maya known as Mohini is the matrix of the physical universe consisting of Tanu Karana, Puvana and Bhogam (bodies, instruments, worlds and objects serviceable or useful to the souls). It produces imperfect knowledge, pleasure and pain and causes delusion to the soul. At dissolution it becomes the resting place of the soul and its bondage. The evolutes of Maya are called Tattvas. Tattva means indestructible. Tatvas are parts of the body created out of Maya. The pure Maya is acted upon by Siva through His Kriya and Jnana Saktis

The evolutes of pure Maya are Nadam, Vindu, Sadakhya, Maheswara, and Suddha Vidya called pure or Siva Tattvas. Impure (Asuddha) Maya is not acted upon by Siva, because of its impurity. He acts upon it, through the devinities belonging to the Suddha Maya. The three Tattvas evolved from it are Kalam (time), niyati (law or necessity) and Kalai (Power to remove Anavam). Sequence of time like the past, present and future is useful to reckon events, Niyati arranges the distribution of the fruits of actions. Kalai is helpful to produce knowledge. Vidya (knowledge) is evolved from Kalai, and Raga (desire) is evolved from Vidya. These five evolutes form a sheath (Pancha-Kanchuga) to the soul. These five Tattvas serve as a force to fight the powers of Anavam. The soul encased in this sheath becomes a Purusha Tattva. The Maya that produced the above sheath is slightly impure.

Prakriti (well executed) is evolved from Kalai and it is the deeply impure Maya. These seven evolutes are the vidya Tattvas. The scheme of evolution from Prakriti is the same as that of Sankhya System. Prakriti consists of three gunas (qualities), Sattva, Rajasa, Tamasa. From Prakriti Chittam (memory) and Buddhi (intellect) are evolved, and from Buddhi Ahamkaram partakes of the three Gunas and is divided into Taijasa, Vaikrta and Bhutati Ahamkara. Manas and the five senses of cognition are evolved from Taisatha Ahamkaram. Five organs of action from the Vaikrta; and the five subtle elements called Tanmatras (Sound, touch, colour, taste and smell), and the five gross elements (ether, air, fire, water and earth) are evolved from Putatiakankaram. These twenty four evolutes are called Atma (or Udal) Tattvas. There are thirty-six Tattvas in all. Each soul is provided with psycho-physical organism with faculties and objects of enjoyment. These 36 Tattvas are sub-divided into 60 Tatvikams.

Pasam means a chord or rope that binds or limits the powers of feeling, knowing and willing of the souls. The chord is made up of three strands or strings. The first string is **ANAVA** and it is called Sahasa Malam, as it is connate with the soul. Malam means impurity or dirt and it is used figuratively

to mean evil. Like the soul, God, and Maya, it is eternal. It is the primary evil. Before the evolution of the universe which includes Tanu, Karana, Puvana, Bhogam, this malam was associated with the soul, and soul does not exist alone, as its nature is to be associated either with the world (pasam), or God. Anava Malam means Self-assertion or Self-pride ('I'ness), and self-love or selfishness (mine-ness). This malam induces the souls to declare or assert themselves as the Supreme and sole owner of everything. It is one, but has many powers. It is darker than darkness. It is called Sirumai in Tamil. It is a finite capacity to know and do things.

After the evolution of the universe, and Maya and Kanma Malams out of the primordial matter (materia prima) and the souls were robed with bodies, the two Malams, Maya and Kanmam inherent in the eternal Maya, begin to function by limiting and deluding the embodied souls.

As these two Malams, though inherent in Maya from eternity, begin to operate only after the souls were embodied. Therefore they are called "Ahanduga Malam" or Malam that began to function later than Anava Malam.

Anava Malam is the root cause of the soul's misery and is therefore called Mula Malam. It is inherent in the soul just as green patina or verdigris of brass, or husk of a rice grain, but Maya and Kanmam are created by God in order to purify the soul of its impurity, the Anava Malam, and to restore the soul to its pristine spiritual purity. The effect of the operation of Maya and Kanmam during the successive births is the gradual enfeeblement of the powers of Anavam. When the time limit is reached, Anavam being powerless ceases to exert its activities in the soul and the soul attains enlightenment and freedom to appreciate its true nature and its Advaita relation with the Supreme Absolute of infinite Grace.

These three bonds differ among themselves as follows: Anava is Pratibhanda (inimical bond), Maya is Sambhanda

(allied bond) and Kanmam is Anubhanda (additional or appendix bond).

Though Anava Malam, is an eternal entity affecting the souls, God's plan or scheme is to employ Maya and Kanmam, two other eternal impurities to counteract all the baneful activities of Anavam and to annihilate them in toto, just as a Washerman applies fuller's earth and cow-dung to soften the dirt of a piece of cloth and to wash it away in pure water in order to purify the cloth. The functions of Anava and Maya are opposed thus. Anava obscures, Maya illumines; while Anava binds, Maya liberates.

Arul Sakti called Tirodhana Sakti stands by and urges Anavam to function. And consequently Anavam induces the souls to take interest in the world. As Tirodhana Sakti associates with Anavam, it is considered as a Malam, though it causes the souls ultimately to attain Divine Bliss.

In the Kevala state the souls are ignorant. In the Sakala state they gain empirical knowledge known as pasa Jnanam (knowledge of the world) and pasu Jnanam (Tharpotham or Pasutuvam).

Maya Malam and Karma Malam pave the way for the souls to obtain Pati Jnanam or Para Jnanam, It is through Pati Jnanam, that the souls reach the Feet of God.

The spiritual affinityx between God and the Souls, and the Advaita relation of God with the Souls and the world are the background of the redemption of souls from the precosmic inimical bond of Anavam.

CONCEPTION OF REDEMPTION.

(Videga Mukti or Para Mukti or Final Divine Bliss). The distinction between God and soul is that God is Adhi-Sukama Chit and the soul is Sthula Chit, though both are subtle, eternal and All-knowing spiritual entities. God is spiritual intelligence, and the soul is Sadasat and of imperfect knowledge. Asat, the world is unintelligent. God is omniscient. Soul has

knowledge of itself or Pasu Knowledge (Pasutvam). Siva is adorable Lord. Soul is a willing slave or devotee. God being pervasive does not know the world, (Asat) as a distinct object, as He is one with it. Asat, the world being unintelligent does not know God. The soul being neither wholly Sat nor wholly Asat, leans towards one or the other. The soul being one with either God (Sat) or the world (Asat) can assume the nature of either of them. The Supreme goal or the end of human life is the attainment of Vidu (Mukti) or noumenal realm of God.

Now the soul, the Sat-Asat led astray by the senses did many acts good and bad, and underwent many rebirths to experience the fruits (pleasure and pain) of its acts. The soul now, after initiation by God or Guru, realises its true nature and abandons the world as Asat or changable. It being spiritual, inclines towards the Supreme Spirit. Just like the prince who associated with the five senses, the wild hunters, turns away from them on realising his own real (royal) nature on the instructions of his father, the soul returns to God his father after initiation to resume his real status. This illustration is given in the eighth aphorism of Siva Jnana Bodham. After the aspirant performs Tapas, spiritual initiation has to be effected. Diksha means removal of Malam and conferment of Jnanam on the aspirant. The spiritual aspirant should build up a good and strong character by practising several disciplines. He should attain purity of body, of thought, speech and action. Sivajnana Siddhyar states that God is supreme law and that love is law. The general basic virtues of the spiritual aspirant are good conduct good nature, Achara, courtesy, compassion, friendliness, love, charity, respect for others, truthfulness, Tapas, sense-control, humility, sense of discrimination and worship of elders. And above them all, the aspirant should cultivate love of God and worship him in all sincerity and humility.

The ignorant say Love and Sivam are two things.
Love remains as Sivam."

Tirumandiram

There are four kinds of Diksha or initiation known as:
1. Samaya Diksha, 2. Viseshha, Diksha, 3. Nirvana Diksha and

4. Abhiseka Diksha which are included in Sabija and Nirbija Diksha.

1. **Samayadiksha** is performed in order to prepare the aspirant to enter into religious life, to enable him to observe the discipline intended to improve the purity of body, mind and soul (of thought, word, and deed) and to train him to meditate on God and to become inspired with love unto God. This is the aim of this primary Diksha. There are different varieties of Diksha and the following are under Samaya Diksha:- Nayanadiksha is initiation by the gracious look of the Lord or the Preceptor. It is similar to the intense look of a magician who has achieved the power and influence of Garuda, through Garudohampavanai, to draw out the poison from the snake-bitten man. The preceptor by his inspiring look may purify the soul.

Sparisa Diksha is initiation by the spiritual touch of the preceptor whereby the soul is induced to assume Sivatuva, just as an alchemist transmutes base metals into standard gold.

Manasu Diksha is initiation by the impact of mind whereby the Lord influences the soul and weakens the hold of Anava Karma and Maya.

Vasaka diksha is performed by uttering a suitable word or mantra.

Sastra Diksha is initiation by teaching scriptural texts and imparting knowledge of the nature of the three categories Pati Pasu and Pasam. The preceptor teaches the pupil mystic formulas (Mantra) embodying eternal truths and thus leads him to the goal which is union with Siva.

Yogadiksha is an initiation by teaching pupil the way of performing Siva Yoga in order to enable him to have a vision (Yoga) of God.

There are some dikshas distinct from those mentioned above. These involve some ascritical formalities. They are called Hautri dikshas. Two kinds of them are Jnana Diksha and Kriya Diksha. Jnana Hautric diksha is initiation by a mental sacrifice. The preceptor entering the pupil's body mentally and finding

therein Sivagni in the pit of his navel, performs homa for his purification. Kriya hautri diksha is of two kinds, Sabija and Nrbija. Nirbija Kriya hautri diksha is designed for children, adolescents, old people, women, men given up to all sorts of enjoyment and the sick. Sabija Kriya hautri diksha is given to those highly advanced in learning and highly developed in character.

2. Visadiksha is given after the aspirant has successfully accomplished chariya. It confers on the aspirant special spiritual energy to cope with the duties involved in Kriya. The aspirant is taught to do siva-puja perfectly knowing the significance of such worship.

3. Nirvanadiksha is regarded as the best means by which the aspirant becomes wholly pure and keeps himself constantly conscious of the Divine Power. This Diksha renders the soul to enter upon Jnana Marga.

4. Acharya Abiseka Diksha is performed in order to confer on the advanced soul, the power to initiate others.

Of the three classes of souls, to Vijnanakalars God being within them, gives them diksha or Upadesa by Intuition. God is Sarguru. To Pralaya kalars God appears in divine form with Kalakanda, tri-netra, chaturpusa etc. and gives them Upadesa.

To Sakalars, God appears as a preceptor in a human form and gives them Upadesa.

The adhvas are paths of emancipation and means of acquiring Karma for the soul.

There are six adhvas, namely, Mantram, Patam, Vannam, Bhuvanam, Tattvam and Kalai. The purpose of diksha is to purify the Adhvas by removing or annihilating the Sanchita Karmas stored in them. In initiation each Adhva is absorbed by the succeeding one till the last is absorbed by Trodhana Sakti, and this in its turn is absorbed by Siva. The aspirant initiated, will understand and realise the meaning of Guru, Linga and Sangama (Spiritual Guru, Siva's symbol, and association or society of devotees).

After the receipt of appropriate initiation the course of discipline necessary for the attainment of Moksa or blissful state, consists of four-fold paths or Margas, namely Sariya, Kriya, Yoga and Jnana.

The aspirant who follows or observes Sariya Marga worships God in the form of a symbol such as Sivalinga. In Kriya Marga he worships God in a Sakala-Nishkala or Sooksma form; and in the Yoga Marga, in Adhi-sooksa form; and in Jnana Marga, in Akantakara Nitya Vyapaka Satchithananda Swaroopam.

Sariya Marga is called Dasa-Marga, as the aspirant worships God, the master, as His devoted servant, He does external service in the temple of God such as cleaning the temple, collecting flowers for God and lighting the lamps. The fruit of this service is Salogam, attainment of the abode of God. Saint Appar known as Tirunavukkarasar was a highly esteemed servant of God. Sariya reduces the power of Anava

Kriya known as Sat Putra Marga, means a round of activities involving worship (Upasanas) of God with intense love, in the form that the aspirant is the son, and God his father. Saint Sambandar proved himself a true son of God. Reward of this Marga is Samipam (the attainment of the nearness of God.) By this Marga, the I'ness (Ahamkaram) and Mine-ness (Mamakaram) lose their force. The anava is on the decline.

Yoga Marga, known as Saga-Marga is the third discipline an aspirant has to pass through in his march to his goal. He worships God in the Adhisooksma form meditating on his object of love, (God) with concentration and intense love as a good and sincere friend. The fruit of this discipline is Sarupam, (the attainment of divine attribute). Saint Sundarar is traditionally known as the observer of this discipline.

Yoga means union and it consists of eight steps or Angas, namely Yama (acquisition of moral qualities). Nyama (acquisition of virtuous deeds), Pranayama (control of breath), asana (posture), Pratyahara (withdrawal of senses and mind from distractions) Dharana (concentration of mind on God). Dhyana

(spiritual contact and Samadhi) (spiritual experience). The first two steps are intended for the preliminary moral training of the aspirant.

Yama means acquisition of the following ten qualities Non-injury, truthfulness, honesty, charity, kindliness, purity of heart forbearance, fortitude, devotion to duty and purity of body.

Niyama implies cultivation of moral habits such as self-sacrifice, worship of God, repetition of Mantras liberality and austerities.

Sariya, Kriya and Yoga can only yield a lower type of Mukti called Pada-Mukti or graded Mukti or Aparā Mukti and not the Para-Mukti which is attainable only through Jnana Marga known as San-marga. Therefore Sariya, Kriya and Yoga are preparatory steps for the final stage of Jnana Marga known as San-Markam. The aspirants attain the Pada-Mukti after their death. Jnana Marga is the final stage. At this stage God induces a perfect Jnani to initiate the deserving aspirant or He does so Himself. This is done, only after the aspirant has learnt to regard alike all actions (Samadhva Buddhi or Iruvinai Oppu) without any attachment to them, and as actions of God Himself. He is one with God. God is love to him. This is the appropriate time for the Anava Malam to cease to have any hold on him. This grace is Sayujyam (the bliss of divine communion), or Para -Mukti. Snint Manikkavasagar is said to be most successful observer of Jnana Marga.

Jnana Marga consists of five activities:-

1. Studying the works of Jnanam, 2. Teaching them to others, 3. Causing others to hear about them, 4. Hearing from others, and lastly reflecting and meditating on them or Kettal, Sindittal, Thelithal and Nishtai Koodal. By performing these activities and worshipping Siva; one attains Bliss. He is a Jivan Mukta 1.

Each of the four paths is a stage in one continuous process of spiritual development.

Saint Tirumular compares these four stages to the bud, the flower, the unripe fruit and the fruit respectively.

Jivan Mukta is one who has attained PatiJnanam. As he is living in a body, his senses may lead him astray and he may not be able to maintain his status as a Jivan Mukta. This is due to Vasana Malam or old habit acquired by long association with pasam or world. In order to first get rid of the Vasana Malam, he has to concentrate his thought on God, and worship him steadily with love; then he will not lose his hard-earned union with God.

His grace is everything without which no one can attain pati-Jnanam, the Divine Knowledge.

Saint Appar says:

"Who can see, if not shown by Him who has an eye in the forehead. He cannot be described as one of this kind, one of this colour one of this form, He is God, unless one sees Him through the eye of His Grace."

Saint Manikkavasagar says:

"It is by His Grace that one can adore His Feet."

In order to achieve complete purity, the Jivan Mukta should become one with the Lord, just as He is one with him, Further He should do all acts in obedience to His orders, and whatever he does should be reckoned as the acts of God, and not of his own, as Jivan Mukta is one with Siva. This is called "Trai Pany". It is enjoined that the Jivan Mukta should meditate on the Sacred Five Letters.

1. 8th Sutram-Siva Jnana Bodham.

God appears as Sar-guru before the soul fettered by pasam or world of senses, and initiates it, on the ground of tapas performed by it in the past birth. On receipt of the Upadesa the soul realises its real spiritual nature as that of God and abandons the world and reaches the feet of God, as He is one with it. Now it is its duty to meditate on Him.

When the soul through divine knowledge has realised God who cannot be known, by worldly or pasa Knowledge,

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and its self-knowledge or Pasu knowledge (TharPothan), the soul is liable by old habit or Vasana Malam, to revert to the world and thereby to lose its hard-earned divine wisdom, Pati-Jnanam, To remedy this lapse, the soul has to meditate on the Sacred Five Letters Si, Va, Ya, Na, Ma. This is the Siva Mantram called Shuksma or subtle Panchakkaram. Namasivaya as one word means "Adoration unto God" in Sanscrit.

The meaning of the Five letters:-

Si-Symbol of Sivan or Iraivan.

Va-Symbol of Sakti or energy of God,

Ya Symbol of Soul or Uyir.

Na-Symbol of Trodhana Sakti or Arul Sakti of God or Sakti concealing itself from the soul.

Ma-Symbol of Malam.

Na-Ma-are the five Malams, Anavam, Karman, Pure Maya, Impure Maya and Trodham.

This Mantram being a Siva Mantram, it is a prayer or Jeba to God, Siva. Therefore Si becomes the first letter in Si Va Ya Na Ma and the letters Na Ma being Malams are at the end of it. This is called Suksma (subtle) Panchakkaram. Si, Va, Ya, Va, Si, or Si, Va, Ya, Si, Va, is called Karana Panchakkaram.

Si, Va, Si, Va, is Maha Karana Panchakkaram.

Si is Mukti Panchakkaram, also called Nai Ottu Mantram.

If the Jivan Mukta meditates on these five letters for a long time, Kundali will be stimulated and will pass through the Atharas, the centres in the nervous system; and reach Sahasrara in the forehead. The soul becomes united with Siva.

By this meditation, all the Malams will be destroyed by the Sakti of Siva, and Siva will appear to him in the form of a light.

Then he recognises that "Siva is He". This is the beginning of the practice called "Sivoham Pavana" which signifies "Siva is He", Soham means "He is I". The achievement of the practice of "Sivoham" is not within the easy reach of an aspirant.

The Jivan Mukta should now become one with Siva, just as Siva was one with him in his fettered state. When Jivan Mukta is one with Siva, what he does, would not be his acts, but would be the acts of Siva. For the Ichcha, Jnana and Kriya states of Jivan Mukta are identical with those of Siva. Whatever Jivan-Mukta does is done according to the will of Siva, for Jivan Mukta is in Advaita relation with God, Siva.

Now there is no room for the activities of the Malas and therefore they are not in a position to affect him. All the Malams will vanish from him, and the Jivan Mukta is perfectly pure. There is no question of Agamiya Vinai, for Jivan Mukta does nothing and what is being done is done by the Jnana Sakti of God Siva. Even Prarapta has no effect on the Jivan Mukta, and to all appearance it is there and idle. The Jivan-Mukta is completely free from all the Malams.

The Primal Supreme One being one with the soul; activates it to know objects by showing them to it and Himself knows them, just as the soul enables the eyes and other senses to perceive objects and itself perceives them. The soul helps the senses to function, and knows the objects through their sensations. The senses being material and unintelligent cannot be grateful to the soul for its help. The soul being intelligent feels gratitude for the great help (Upakaram) of the Primal One, who enables him to receive impressions of the external world. The Primal One being pervasive knows generally all the things and also

specially knows things being one with the senses and the soul. Finally the Supreme Providence is the source and cause of cosmic activities.

The Jivan Mukta, through unforgetful or unceasing love attains the bliss of the Primal One. The sun is visible to all but he is invisible to the blind. Similarly the Primal One will not reveal Himself unto those fettered by the Malams, but to those free from Malams.

The Primal One, through His Arul Sakti will release from Pasam the Jivan Muktas who love Him immensely, just as the sun blossoms lotus buds, only if they are mature and reached the state of blossoming.

The Primal One of infinite Grace will gradually liberate the souls from Pasam, just like the crescent moon dispels the darkness of the night little by little.

When the soul is free from Pasam, it will become one with the Primal One, just like the salt mixed with water becomes one with water.

The soul enveloped by Anava Malam is ignorant in the Kevala state, of God, the Supreme Reality and becomes enlightened through Pati-Jnanam. It will be pervasive and omniscient after its complete release from all the Malams, by the grace of God, just like the sun hidden by a bank of clouds shines forth in full brilliance, when the banks of clouds are driven away by the storm.

The three Malams Anava, Maya, and Karmam are impurities. The original impurity of the soul is Anavam, In order to purify the soul, the Primal One by His infinite Grace, applied Maya and Karma Malams, (the other impurities) to the fettered soul, just as a washerman applies Fuller's earth and cow-dung to remove the dirt in a piece of cloth.

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When Maya and Karma Malams counteract on Anavam, the ignorance of the soul, being the effect of the function of Anavam, is removed from the fettered soul and its intelligence illumines.

When the Anavam retreats from battle field its opponents Maya and Karmam retire. Then the redeemed soul becomes a Jivan Mukta, as he has reached the Sacred Feet of God. The husk, bran. and sprout or germination of a paddy seed are comparable to Anavam, Maya, and Karmam that encompass the soul.

When the husk and bran are removed the paddy seed will not germinate, and the sprout (Karmam) will not spring up. Similarly when the Anavam retreats and Maya retires, then the energy (Karmam) of maya also retires with Maya. Now the Jivan Mukta is free from the three-fold Malams and is at the Feet of God.

As long as the Jivan Mukta lives in his physical body, it is possible for the Jivan Mukta to revert to the world and become interested therein by the recollection of its old habit (Vasana Malam), just like the smell of asafoetida lingers on in its receptacle, even after the removal of asafoetida therefrom.

When Vasana Malam attacks the Jivan Mukta, he must be protected, as he would otherwise fall a prey to pasam and thereby he would forego the illumination received from God.

As the protection of the Jivan Mukta is essential he must be associated with Jivan Muktas or true Jnanis replete with immense love unto God, and not with souls bound by pasam, and also he must worship the Temples and the symbols of Jnanis, as God Himself, as God is one with them and is immersed in them.

The symbols or Siva Cinnas are the essential steps for the worship of Lord Siva, the Primal One. These symbols

are the necessary elements illustrative of the true form of worship of God, in a practical religion. Saiva Siddhanta system explains the metaphysics of Saiva religion and philosophy.

God is the supreme spiritual entity of infinite intuitive wisdom, absolute purity and infinite Grace. Human imperfection, unless it is supported by these symbolic representations of the incomprehensible spiritual Reality, cannot comprehend Him in Spirit.

When the Jivan Mukta attains divine wisdom, the PatiJnanam, he shines as a spirit with intense love for God.

As the Jivan Mukta lives in a material body, his inherent tendency to have a peep at the cosmos, may overpower his divine gift of knowledge. Hence the use of these symbols in the worship of God has become imperative to avoid his reversion unto the world the pasam.

God is pervasive or omnipresent, and immanent in everything animate or inanimate. Hence people pray to and worship God in the symbols. They do not worship the symbols but worship them as God Himself

SIVA LINGA

This is a symbol of Lord Siva. This symbol is being worshipped in the Tamil country and all other parts of the world where there are followers of Saivism. This form of worship of Lord Siva dates back to several thousands of years. The original name for this symbol was "Kanthali" in Tamil. The word Kanthali is composed of two words "Kanthu" and "ali". Kanthu means the stump of a sacred tree worshipped by people and "Ali" means broken down or dried up and fallen. Siva-Linga means Light, Divine Jothy. It was worshiped in Peru in America, Greece, Rome, Asia minor, Mecca in Arabia.

Siva Linga is in the sanctum sanctorum of Siva temples, The squatting Nandi (Bull) facing the Siva Linga, the Balipida.

the high table for the offerings of sacrifice behind the Nandi, and Flagstaff are found in the temples. The Nandi does not stand erect but lies down seeing only the Lord Siva. The Nandi represents the purified soul which has abandoned the egoistic idea of I and Mine, and completely surrendered itself, body, mind and soul, and remains in union with the Supreme Spiritual Reality, Balipida symbolises Pasam or bondage of the souls, which is sacrificed and left behind on attainment of Jnanam.

The flag-staff with a flag at its top displaying the figure of a bull signifies that the Lord Siva lifts up the Soul from the earth to the highest state of Siva Loka.

The other forms worn by Siva devotees, Jivan Muktas are the sacred ash and Rudrakka beads. The sacred ash is obtained by burning the cow-dung in fire. They are smeared on the forehead in three lines (Tripundara) by some people and all over the body by ascetics. This emblem of three lines of sacred ash on the forehead signifies that the three Malams are being burned up in the Sacred fire of Siva-Jnanam.

Rudraksha beads were created by Lord Siva from the drops of tears He shed on hearing of the sufferings of Devas inflicted on them by the Asuras. These beads remind one of the unbounded Grace of God and inspire in him a hope of Bliss being conferred on him.

God is not an object of perception, as He is the Supreme Spiritual Reality. The embodied soul has Pasa and Pasu Jnanam and not Pati Jnanam.

Pasa Jnanam is Knowledge derived from scriptures, Books on Arts and sciences and the tremendously gigantic book of nature or Universe. It is physical knowledge embracing mental knowledge.

Pasu Jnanam (Pasutvam) is the awareness of a thinking spiritual monad in the physical body and an innate feeling of its supremacy and an individualistic notion that it is itself God or the equal of God and that it is the sole controller of

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everything. In other words, Pasu Jnanam is one's self-knowledge or self-pride which precludes knowledge of the Supreme Spirit. The Thinking soul is self-centred and ignorant of the truth that it is the servant and dependant of the Supreme Spirit.

The Jnanam of these two types is imperfect and is called Aparajnanam and the perfect Jnanam is Pati-Jnanam or Para Jnanam which alone will grant him perfection and freedom.

The requisite steps for the soul to attain Siva Jnanam are:-

1. Initiation, Upadesam of the soul by God intuitively or by appearance in the form of a human Guru. The relief obtained by this initiation is the soul's abandonment of the world as Asat and Acit. This is known as Guru Darshan.

2. The next step is the constant practice of the four disciplines. Saria. Kriya, Siva Yogam, and Jnana. The effect of this devotional practice is the three Pada Mukti, Salogam, Samypam, Sarupyam and the last and highest Mukti, is Sayuchiyam or Para-Mukti. The merits of these four disciplines are compared to the bud, the flower, the unripe fruit and fully ripe one each respectively. There are other stages to be gone through before the attainment of Para Mukti.

3. When Malams ripen or on attainment of Mala-Pari-Pakam, the Grace of God, Sakti-ni-patam, is bestowed on it, the soul reflects on the Upadesa of the Guru and concludes that there is no difference between objects or between acts good and bad. This state of mental equipoise is called Samadhuya Buddhi or Iru-Vinai-Oppu.

The Jivan Mukta who has attained Siva Jnanam should keep up the realised state without yielding to the age-long tendency

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to revert to the world, and should worship the Siva temples and the forms of true devotees as God himself and perform Panchakkara Jabam, Sivoham Pavanai, Andaryaga Pujai in which Siva is worshipped in his own heart-lotus, navel, and on the spot between his eye-brows.

Is this not a practical philosophy of Saivism? Vidu or Moksha is the aim of every human being. Ways of directly attaining it are expounded in Siddhanta system. It is for all to follow it, study and reflect on the principles expounded. Supreme Bliss will descend on all such aspirants after Truth.

The special characteristic of Hinduism is its tolerance of all the other religious creeds.



திருச்சிற்றம்பலம்

சைவசித்தாந்தம்

(மெய்யுணர்வால் அடையும் சிவனருட்பேறு)

“சான்றவ ராய்ந்திடத் தக்கவாம் பொருள்
மூன்றுள மறையெலாம் மொழிய நின்றன
ஆன்றதோர் தொல்பதி, யார்உயிர் தொகை,
வான்றிகழ் தனையென, வகுப்ப ரன்னளே”

கச்சியப்ப சிவாச்சாரியார்

சிவஞானபோதம்

சூத்திரம்

பதியுண்மை

1. அவன் அவன் அதுவெனும் அவை மூவினீன்மையின்
தோற்றிய நிதியே, ஒடுங்கி, மலத் (து) உளதாம்,
அந்தம் ஆதி என்மனார் புலவர்.

பாசவுண்மை

2. அவையே தானே ஆய்இரு வினையிற்
போக்கு வரவு புரிய ஆணையின்
நீக்க மின்றி நிற்கும் அன்றே.

பசுவுண்மை

3. உளது இலது என்றலின், எனது உடல் என்றலின்
ஐம்புலன் ஒடுக்கம் அறிதலிற், கண்படிஸ்
உண்டி வினையின்மையின், உணர்த்த உணர்தலின்
மாயா இயந்திர தனுவினுள் ஆன்மா.

பசு இலக்கணம் (இதுவுமது)

4. அந்தக் கரணம் அவற்றின் ஒன்று அன்று, அவை சந்தித்தது ஆண்மாச் சகசமலத்து உணராது அமைச்சு அரசு ஏப்பப் நின்று, அஞ்சு அவத்தைத்தே.

பாச இலக்கணம்

5. விளம்பிய உள்ளத்து மெய்வாய் கண்முகம் (கு) அளந்தறிந் தறியா ஆங்கவை போலத் தாம், தம் உணர்வின் தமிழருள். (அறியா) காந்தங் கண்ட பசாசத் தவையே

பதி இலக்கணம்

6. உணருரு அசத்தெனின் உணரா தின்மையின் இருதிறன் அல்லது சிவசத் தாமென இரண்டு வகையின் இசைக்குமன் னுலகே.

சத சத்தாகிய ஆன்மாவின் சிறப்பிலக்கணம்

7. யாவையுந் சூனியம் சத் (து) எதிர் ஆகலின் சத்தே அறியா (து) அசத்தில (து,) அறியா (து) இரு திறன் அறிவுள (து) இரண்டலா ஆண்மா

ஞானத்தை அடையும் முறைமை

8. ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்தெனத் தம்முதல் குருவுமாய்த் தவத்தினில் உணர்த்தவிட் (6) அன்னிய மின்மையின் அரன்கமல் செலுமே.

ஆன்ம சுத்திபண்ணும் விதம்

9. ஊனக்கண் பாசம் உணராப் பதியை ஞானக் கண்ணினிற் சிந்தை நாடி உராத்துனைத் தேர்ந்தெனப் பாசம் ஒருவத் தண்ணிமூலாம் பதிவிதி எண்ணும் அஞ்செழுத்தே

பாசத்தை முற்றாய் நீக்கும் வகை திருவருட்பேறு

10. அவனே தானே ஆகிய அந்நெறி
ஏக ஐகி இறைபணி நிற்க
மலமாயை தன்னொடு வல்வினை யின்றே.

சிவானு பூதி அடையும் விதம்

11. கானுங் கண்ணுக்குக் காட்டும் உளம்போல்
காண உள்ளத்தைக் கண்டு காட்டலின்
அயரா அன்பின் அரன்கழல் செலுமே.

சீவன் முத்தர் வழிபடும் முறைமை

12. செம்மலர் நோன்தாள் சேரல் ஓட்டா
அம்மலம் கழிஇ அன்பரோடு மரீஇ
மால் அற நேய (ம்) மலிந்தவர் வேடமு (ம்)
ஆலயம் தானும் அரன்னதத் தொழுமே.

இஃது மெய் கண்ட நாயனார் அருளிய முதனூல்

“தாய் மொழியாம் தண் தமிழில் தண் அருளால் தோன்றியதே
வாய் மை மெய் கண்டார் நூல், வாழ்த்து”

திருச்சிற்றம்பலம்



THIRU-CHITTAMBALAM

METAPHYSICS OF SAIVA - SIDDHANTAM

(Attainment of Divine Bliss through the Spiritual knowledge of Lord Siva)

"The Ultimate realities verifiable by the learned are three, as pronounced in all the Sacred writings. They are classified as Pati, the glorious incomparable One of old, Collection of Subtle Uyr (Spiritual monads), and Tarlai (universe) shining in the space.

Kachchiappa Sivacharyar

SIVA-JNANA BODHAM

CONCEPTION OF GOD, PATI.

Sutram.

1. All the manifold sensible things (of high and low order) described as "He" (male) "She" (female) and "it" (neuter) composing the universe, are subject to the three-fold process of evolution (appearance), existence in form, and disintegration (disappearance). This phenomenal universe is an entity brought into existence and disintegrated by an Agent, the Supreme God. Owing to the eternal inherent malam of the Souls, called Anava malam (impurity of egotism), the universe is reproduced by the same Agent for the redemption of the Souls from anavam (Ahamkaram and mamakaram). Disintegration being the reverse process of evolution, the Author of evolution is also the Author of disintegration. Thus the learned logicians say.

Conception of the relation of God to the world, (pasam), and to the Souls.

2. God is one with the Souls (abetha). He is different from them (Betha). He is both one with and different from

them (bethabetha). He is in inseparable union with His Arul or Jnana Sakti, and causes the Souls to undergo the process of disintegration and rebirth. On rebirth He causes them to take suitable bodies according to their good and bad acts who are the gaolers to enforce His Law.

CONCEPTION OF SOUL

3. Soul exists in a physical organism evolved from the the primordial matter, maya,

- (a) Because the Soul being intelligent rejects every part of its body as not the Soul.
- (b) Because it claims its body as its own, in a possessive Sense.
- (c) Because it is conscious of its five sensations.
- (d) Because it is conscious of dreams, while sleeping.
- (e) Because it does not act nor experience pleasure or pain, while sleeping.
- (f) Because it forgets, and remembers only, when prompted, or intuitively
- (g) Because the entire organism is material.

Conception of nature of Soul in relation to Andhakkaranas

4. The Soul is not one of the inner faculties called Andhakkaranas (manas, Buddhi, Chittam, and Ahamkaram). It is not conscious of anything in its Kevala State, as it is self-centred, having its powers of knowing and willing obscured by the inherent Anava malam. It becomes conscious, only when it is associated with the Andhakkaranas, just as a King is fully informed of his affairs, when he meets his Ministers. The degrees of consciousness depends on the Soul's association with the Andhakkaranas in five stages of wakefulness, sleep, sound sleep or dreamless sleep, sounder sleep, beyond sounder sleep.

**The relation of God, Soul and body.
(Sakala State)**

5. Though the five senses perceive their respective objects, when energised by the Soul, they neither perceive themselves nor the Soul.

(The Soul knows them)

Similarly the Soul which knows things by the Grace of God with the help of the senses, does not know itself and God by its free will. The Arul Sakti of God moves the Soul just as a magnet moves a piece of iron, while Himself remains unmovable.

Nature of God and the world (Suddha State)

6. What is perceived by the senses is Asat (changeable). But what is not perceived is non-existent (non-manifest). God is neither the one nor the other; hence He is called Siva-Sat, or Chit-Sat by the truly wise. He is Siva or Chit, when He is not knowable through human intelligence. He is Sat, when He is knowable through Pati-Jnanam or Spiritual knowledge.

**The special Characteristic of Soul. (Sat-Asat)
which is different from Sat or Asat.**

7. In the presence of unchangeable Sat, God, everything else (Cosmos) is non-existent (non-manifest). Hence Sat cannot know Asat (as a separate or distinct unit). As Asat (matter) is unintelligent, it does not know Sat. That which knows both Sat and Asat is the Soul which partakes of the nature of both Sat and Asat and which is neither Sat nor Asat. The Soul is called Satasat (Sat-Asat). The Soul unites with that with which it comes in contact, either God or the world).

The way by which the fettered Soul obtains Pati-Jnanam

8. The Primal One (though He was dwelling within the Soul and watching it) reveals Himself as a guru to the Soul

which had advanced in Tapas (virtue and knowledge), and addresses it thus, "O Prince, my son, you have been nurtured by the five barbarians, the senses, and have forgotten your real status (spiritual nature). "Thereupon the Soul realising its own true nature abandons, the senses and gives up its attachment to the world and becomes united to the feet of God knowing perfectly well that it is not different from Him.

Purification of the Soul

9. The moment the soul realises through Pati-Jnanam the Lord who cannot be known through human intelligence (Pasu-Pasa Jnanam), the world (Pasam) leaves the soul as a fleeting mirage and the soul rests in the cool shade of Pati-Jnanam, (as it is saved from the pains of births and deaths). Let the soul now meditate on the sacred five letters according to law in order to avoid a relapse into the world.

Perfect release from Pasam

10. Just as God was with the soul in its fettered state, let the soul in its state of release be one with the Lord, and realise all its actions as those of the Lord. (If the soul observes the above rules), then all its malam, maya and kanmam will not fetter it any longer.

Attainment of Sivanubuthy or Jivam-Mukti

11. Just as the soul enables the eye to see, and itself sees, God enables the soul to know, and Himself knows; The soul by its un-ceasing love unto God and adwaita relation with God will become united to His Feet.

Mode of worship of God who is beyond thought and Speech

(12) Let the Jivan-mukta wash off with Jnana-water his malas which hindered him from uniting with the Sustaining Lotus Feet of the Lord, and then join the society of Bhaktas to be free

from the inroad of malam, and worship the symbols of Bhaktas and the Forms in the temple as the Forms of God.

"This is the original scientific work of Saint Meykandar in his mother tongue, the refreshing Tamil. This is truth. praise"

METAPHYSICS OF SAIVA SIDDHANTAM

SIVA - JNANA BODHAM

The purport of each aphorism.

Sutrams

General

1. (a) The universe is subject to three-fold changes of evolution, existence and dissolution.
- (b) The three different forms of organism, of he, she and it, must have a creator, as they are diverse and finite.
- (c) The purpose of creation is to overcome the powers of self-pride or self-conceit of souls, or Anava Malam.
- (d) The source of the universe is the primordial matter called Maya, as it has the inherent impurities of illusion and the resultant good and bad actions.
2. (a) The creator, Aran, is in implicit union with the souls.
- (b) He causes the souls to undergo different rebirths to experience the consequences of their acts and gain empirical knowledge.
- (c) Aran or God, through His Sakti, metes out to the souls the consequences of their past acts
- (d) God is omnipresent.

- (3) (a) There is an intelligent or thinking entity which differentiates itself from the various parts of its body. It is the soul.
- (b) It is the soul which speaks of the body, as its body in a possessive sense.
- (c) It is the soul that is conscious of the sensations of all the senses, and is different from the senses, as each sense is not aware of the function of other senses.
- (d) As the soul moves from the Suksma (dreaming) body to Sthoola or waking body, it is different from the Suksma body.
- (e) The soul is other than the vital Air, as it does not function or need sustenance during sleep, while the Vital Air is active as in the waking state.
- (f) The soul is different from the omniscient God, as it is forgetful.
- (g) The soul is not the sum-total of the tatwas, as each tatwa has a different name, according to its function.
4. (a) The Andhakaranas do not function, unless they are energised by the soul. Therefore the Andhakaranas are not the soul.
- (b) The soul is ignorant, as its powers are obscured by Anavam.
- (c) The soul undergoes five states of consciousness.
5. (a) All the tatwas do function, only when energised by the soul.
- (b) The soul functions only when energised by God.

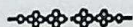
6. (a) All objects known through human faculties are Asat or subject to changes or transmutation.
- (b) Aran, God, is Sat who cannot be known through the human faculties, as He is unchangeable and is pure existence in spirit.

SPECIAL

7. (a) God does not experience the world, pasam, as He is one with it.
- (b) The world or pasam cannot experience God, as world is material and unintelligent.
- (c) Soul which is not solely Sat or Asat is conscious of both God and pasam. Soul is Sadasat (Sat-Asat). God is Sivasat or Chit-Sat. World or pasam is Sada-Sat.
8. (a) Spiritual wisdom is attainable only through Tapas or religious austerities.
- (b) It is God who becomes the Sat-Guru to the souls.
- (c) The soul is not conscious of its true nature, as it is caught in net of five senses.
- (d) If the soul abandons the baneful influences of the senses it becomes conscious of its true spiritual nature.
9. (a) The soul can realise God through Divine wisdom or Pati-Jnanam.
- (b) God will appear before the soul, when the soul gives up all its interests in the world or pasam.
- (c) If the soul by old habit, reverts to the world, it will be incumbent on the soul to meditate on the five Letters, the Symbol of God in order to retain

the new status achieved by it through Tapas. On such meditation, the residue of the attachment to the world will disappear.

10. (a) Let the soul be one with God.
- (b) All the soul's acts become the acts of God, as the soul does nothing, except on the orders of God.
11. (a) God is conscious of all what the soul does, as He is one with it
- (b) The soul becomes united with God, if it be one with Him with unforgetting love.
12. (a) It is enjoined that the soul should overcome the three fold pasam and sever its connection with them.
- (b) To preserve its purified state, it should join the company of Siva-devotees or Jnanis.
- (c) Further the soul should adore the symbols of such Siva-Jnanis replete with exceeding love, and also the Sivalinga, the symbol of Lord Siva, as if they were God Himself.



PART I

SIVA JNANA BODHAM

General

Aphorism I

1. அவன் அவள் அதுவெனும் அவை மூவினைமையின்,
தோற்றிய திதியே. ஒடுங்கி, மலத்து உளதாம்
அந்தம் ஆதி என்மனார் புலவர்.

God, Irai, Pati or Sat-Chit-Anandham.

The universe being the assemblage of all sensible things defined as he, she and it is subject to three-fold process of evolution, existence, and transmutation or involution.

They are the products caused by a supreme power and therefore they are real.

The power that transforms them, regenerates them, on account of the inherent impurity called Moola-malam. The power that transforms, generates them. So say the learned logicians.

Paraphrase

1. The universe consisting of manifold sensible things of high and low order distinguishable as he, she and it, is subject to three-fold process of evolution, existence and involution. Hence it is an eternal entity evolved by a supreme ruler out of a pre-existing substance, the primordial matter (materia prima) called in Tamil Maya. The primordial matter being in a causal or potential state (karana state) is inert invisible pervasive and unintelligent. In the course of evolutionary process, those things pass through subtle and gross conditions to manifest themselves in a material form. These material forms, when dissolved, pass through the same conditions in the reverse order and resume the original potential state (karana state of primordial matter).

Notes:

The universe is composed of two realms of spirit and matter co-extensive and pervasive. The absolute spiritual reality, God, is the Supreme Ruler and in-dweller of the two realms of spirit and matter. He is the biggest of the big and the smallest of the small and He is transcendent and immanent in the universe. In the realm of spirit, there is an infinite number of spiritual atoms (anus) or monads. They are egoistic, or their powers

Siva Jnana Bodham

of volition, knowledge and activity are concealed or obscured by an impurity called A nava-malam, (Egotism,); consequently they are self-centered and ignorant of all external things. The spiritual monads are parvasive, and intelligent. They have become ignorant of the truth that there is a sublime pure and perfect spiritual authority over them, and that they are dependent on Him; because their intelligence activity, and desire, have been prevailed by anava-malam or egotism or self pride. They are not pervasive and all intelligent. This anava-malam is called Moola-malam as it is the root cause of all evil. It is an eternal entity. This malam, impurity adheres from eternity to the spiritual anus or atoms and is therefore called Anava-malam, anava being a derivative from Anu. Malam being the obnoxious excrement of living beings is figuratively used to signify impurity. The spiritual atoms (soul) cannot be atomised further by the inherant malam, as they are already in an atomic state, but they are ignorant of the supreme reality. They are not pervasive owing to malam, but when malam^{is} removed they become pervasive.

The universe referred to by the author, is our world, the planet earth. The physical universe consists of space and material things such as Nebulae, and galoxies containing stars, planets, moons meteors, comets, and inter stellar mist of dust and gas.

The solar system is a system of nine planets mercury, venus, the earth, mars, jupiter, saturn, uranus, neptune and pluto and a belt of planetoids revolving round the sun in elliptical orbits. There are infinite number of heavenly bodies in the universe. The spirits are pervasive and therefore they are in all the heavenly bodies and they have bodies suitable to the conditions obtaining in the stars planets &c., just as souls on the earth have bodies suitable to the conditions on the earth. Vide figures 1. 2. 3.

2. When those things are disintegrated or dissolved, they are actually transmuted into the primordial matter. They are not destroyed as the word Sambara would signify. When those things attain their original state, they are under the control of the Supreme Spiritual Reality, God.

Figure 1.

I. Solar System

Star. Planets.	Distance from the sun in millions of miles.	Diameter in miles.	Length of time for revolution round Sun.	Length of time for rotation on its axis.	Number of moons
Mercury.	36 millions.	3,000	88 days.	88 days. (?)	0
Venus.	67 „	7,600	225 „	(?)	0
Earth.	93 „	7,900	365 $\frac{1}{4}$ „	23 Hrs. 56 M.	1
Mars.	141 „	4,200	687 „	24 „ 37 „	2
Jupiter.	489 „	87,000	12 years.	9 „ 50 „	12
Saturn.	886 „	72,000	29 $\frac{1}{2}$ „	10 „ 14 „	9
Uranus.	1,782 „	31,000	84 „	10 „ 40 „	5
Neptune.	2,793 „	33,000	165 „	15 „	2
Pluto.	3,670 „	3,600	248 „		0
Sun		864,000	225 million years round the centre of the solar system.	25 days.	

Figure. II

Planets.	Dimension.	Temperature.	Atmosphere.
Mercury.	1/29 of the Earth.	Between 172 c. - 358 c.	No. Atmosphere.
Venus.	8/10 „ „ ²¹	„ 54 c - 191 c.	Yes. No oxygen
Earth.	5.37 X 10 ²¹ tons.	„ 4 c - 119 c.	Yes.
Mars	1/9 of the earth.	„ 51 c - 43 c.	Yes.
Jupiter.	318 times the earth.	„ 151 c - 100 c.	-
Saturn.	95 „ „	„ 183 c - 145 c.	-
Uranus.	146 „ „	„ 210 c - 184 c.	-
Neptune	17 „ „	„ 222 c - 201 c.	-
Pluto.	Nearly the Earth.	„ 229 c - 211 c.	-

1. Sun and its family, by B. M. Parker P 12.

2. „ „ „ P 8.

3. As the impurity of Malam still remains with the souls or in other words the souls have not gained as yet during the evolutionary process sufficient knowledge to enable them to understand the Supreme Authority, God, and recognise and adore Him as their Sovereign Lord of the universe who alone can enable or elevate them to experience peace and happiness in His Kingdom; the souls are regenerated into this world to purify themselves of their Irul-Malam or dark malam and to gain peace in the presence of God. This is the process of transmigration for the purpose of purifying the fettered souls. This is a long or interminable process, for purification is not easy but takes a long time. Hence the necessity for several rebirths. Until they get the Divine knowledge, they have to undergo the recurrent births. The spiritual atoms or souls in the Kevala State are enveloped by anava-malam, or egotism. They are ignorant of all external things. They being self-centered, think of themselves, and their supremacy over every thing else. Their imperfect knowledge prevents them from knowing the Supreme Lord and taking refuge in Him.

4. Merciful God was gracious enough to provide them with Tanu, Karana, Puvana, and Boga (bodies, faculties, planes of experience and objects of enjoyment) in order to enable them to gain knowledge of God (Pati Jnanam) besides VinJnanam and thereby to wash away the impurity. He supplies them with bodies, Karanas and other faculties which are the evolutes of Maya. Asat, to wash away the impurity of Anavam, egotism. Maya-malam and Karma-malam with anavam-constitute the Pasam. God uses impurities of Maya and Karma Malams to remove Anava-Malam just as a washer-man uses Fuller's earth and cow-dung to wash away the dirt of a piece of soiled linen. The souls are now in the sakala state and are bound by the three-fold pasam, Anavam, Kanman and maya.

5. God has five functions. Evolution, maintenance, dissolution, Tiropavam(concealment Sakti) Anugraham (bestowal of Grace). God functions through His chit-sakti. He is formless (nishkala) and spiritual.

Figure 3

PLUTO

NEPTUNE

URANUS

SATURN

JUPITER

MARS

EARTH

VENUS

MER C U R Y

SUN

6. He suffers no change while He functions. He is like Time which undergoes no change, although it causes changes in other things.

7. He is the sole supreme authority acting as the absolute supreme Lord of the universe. He is beyond the Trinity. He is beyond space time.

NOTES,

Sivaganas are revelations or word of God communicated to the ancient sages and Munivers or Arivars and Siddhars (mystics). They are so ancient that it is difficult to find out the time of their origin. They are twentieight Agamas. The Jnana Kandam of the agamas is called Agamantum. The Agamas were composed in Tamil and they are lost now. Translations of some of them are found in Sanscrit.

God being Spiritual Supreme Reality, is not an object of perception. He is to be realised ^{int}riively by the souls with the help of His Grace. The paths prescribed for the attainment of Jnanam are sariya, Kriya, and Yoga. It is through Pati Jnananama, spiritual or Divine wisdom God can be realised "Spirit alone can know spirit" being beyond mind and speech.

He cannot be understood by reasoning. By the method of logical reasoning, the truth revealed in Sivagamas can be verified, for Agamas cannot be contrary to reason.

In order to bring home to ^escptics and materialists the truth revealed in the Agamas, it will be found helpful and necessary to prove the truth by logical reasoning.

The logical methods used in Siva Jnana bodham are

1. Pratyaksa-observation, 2. Anumana-mediate inference, and 3. agama-scripture.

This sutram consists of three parts:-

1. The world is subject to three processes of evolution, maintenance and dissolution or transmutation.

2. (a) The existing world is a Reality subject to the three processes.
- (b) The world has a maker, an efficient cause.
- (c) Nothing comes into existence except out of that into which a thing has been dissolved.
3. The one who dissolves the world is the Primal or Supreme creator of the world.

FIRST ARGUMENT

PROPOSITION:

The sensible world undergoes three processes of production, preservation and dissolution.

REASON:

Because, production and dissolution occur in respect of things that are real. These processes can be applied to things that really exist. Appearance and disappearance relate to objects that are seen to exist. These objects are real, though they are subject to the three-fold changes. Therefore they are called Asat. Things that exist from eternity are real (Sat) but things that are subject to the three changes are called Asat. Real things not subject to changes, but permanent, are called Sat. A sat is not a negative of Sat.

ILLUSTRATION:

O foolish man, the world made of five gross elements is being maintained, because there is creation and dissolution. Different kinds of things during certain season spring up and die off; will not the wise conclude that the same thing will happen to the world as a whole.

SECOND ARGUMENT

(a) PROPOSITION:

The world exists as a real entity.

Reason: Because that which does not exist, does not come into being, like the horn of a hare or a lotus flower in the atmosphere.

“Nihil, ex nihilo fit”. The world, although real, is subject to three-fold changes. Therefore it is called Asat. Asat is reality of a low order.

(b) **PROPOSITION:**

The world has a supreme intelligent Architect or has an efficient cause.

Reason: Because, that which exists cannot come into being unless there is an intelligent creator to bring it into existence. The world being material, inert and unintelligent cannot by itself come into itself without an intelligent producer. A lump of clay cannot, by itself, mould out of itself a pot, unless an intelligent potter makes a pot out of the clay with his wheel and rod.

(c) **PROPOSITION:**

Nothing comes into being, except out of that into which it has been dissolved.

Reason: Because it has been dissolved there.

When it is dissolved, it abides in Him who dissolved it.
When it is evolved, it is evolved from Him in whom it abides.

ILLUSTRATIONS:

1. That which is dissolved is reproduced, in the identical manner, from that into which it has been dissolved. It is reproduced on account of impurity, malam. What has been reproduced must be that which was dissolved. If it be said that which is dissolved is in mula Pahuti or its Lord Vasudevan, only that part of the world below Mula-Pahuti is dissolved, and not the whole world, as the evolutes above Mula-Pahuti remain in tact undissolved.

In whom will the world composed of the evolutes of maya become dissolved? It will become dissolved in the Lord of dissolution; and the Lords of preservation (Vasadavan) and evolution, (Brahma), also will, along with the world, be dissolved in the Lord of dissolution.

2. Just as a shoot appears from a seed lying embeded in moist earth, so the world is evolved by Sakti from Maya (dissolved) resting in the sakti of the Lord of evolution. If the earth is not moist, no shoot will come out, and the seed is concealed in the earth. Similarly nothing will come out of Maya, unless Sakti actuates it; Maya merely rests in the sakti of God. Sakti gives Jivas suitable bodies according to their good and bad acts, just as a wasp gives the worm in its nest, the form it desires.

3. Just like the Time which causes changes, and remains changeless. God, who creates, preserves, and dissolves by His will without the help of any faculties, remains changeless. God creates but gets no benefit, just as a man who in his waking state gets no benefit by thinking of the dreams he dreamt.

THIRD ARGUMENT

PROPOSITION:

Lord Siva is supreme, Brahma and Vishnu are subject to three processes.

REASON

Because, Lord Siva dissolves the world, and the world dissolved rests in Him, the world is evolved again from Him. The souls on dissolution, remain with Him, as the souls with sense-conditioned knowledge or imperfect knowledge are dependent on Him for illuminations. Lord Siva is not one of the Trinity Brahma, Vishnu and Rudra. He is above them. He is like a king and they are His servants carrying out His orders: There cannot be more than one to carry out the evolution of a world of great complexity. The construction of a car designed by one can be carried out to perfection by that one only, and not by more than one. Though t'ere may be workers under his direction, it is God's Sakti that performs all things under His direction. God has many Saktis. Brahma, Vishnu, and Rudra are souls who attained a higher status, and are His servants appointed to do certain duties.

ILLUSTRATION:

God is neither one nor the other in the world of mind and matter. He is the Supreme Lord of the universe. The embodied

souls are dissolved in Him. He has no beginning or end. He is the Creator and Destroyer. He is the beginning and end. The souls are eternal like Him and are his servants in the state of release.

The corresponding verse in Sivapragasam:

“It is the subject of all the vedas and the Agamas dealing with multifold sciences to expound the concepts of God, bound souls, and bonds (Pati, Pasu and Pasam). Of these God-head is the highest. It is beyond the material distinction of form and no form; It has no finite quality or mark; It is one and eternal. It is the energiser of the intelligence of countless souls. It is changeless and infinite; Its form is bliss. It is above the reach of the perverted, but it is the final goal of the right-minded; It manifests itself in the smallest of the small and is the biggest of the big; It is the self-effulgent; It is named Sivam by men of clear vision.”

Figure 4

God: The Supreme Absolute Spiritual Reality.

His Sakti-Para-Sakti or Chit-Sakti

Forms of Chit-Sakti.

1. Adhi-Sakti or Arul Sakti called also as Tirothana-Sakti concealing the advaita relation between God and Souls.
2. Ichcha-Sakti—Energy of Will or Volition.
3. Jnana-Sakti—Energy of Spiritual Wisdom.
4. Kriya-Sakti—Energy of Action.

1. Translated by K. Subramaniapillai, M. A. M. I..

Figure 5

1. God, Para-Sivam
Transcendent
Immanent in the
2. Realm of Spirits and
3. Realm of Primordial matter.

Notes:

Sakti is power of Para-sivam, God.

Sakti and God are one.

There is no God without Sakti,

There is no Sakti without God.

It is His Sakti that operates in the realms of spirits and matter.

God, the Supreme Absolute is one. Spirits are infinite and subordinate to Him. God is pure intelligence, infinite Grace and Bliss. Spirits are of imperfect intelligence due to obscuration by Anavam. Hence they are finite and dependent on God for Grace and Spiritual illumination.

The corresponding Sutram in Sivajnana Siddhiar.

The universe which consists of parts and is seen, is subject to the three operations of creation, preservation and destruction. This will not be possible, unless there ^{is} an author. This author is the Braham who is the beginning and the end, or the Creator and the Destroyer. This Brahm who is eternally free from Pasam, though He absorbs the universe reproduces it, for the sake or salvation of souls or (Jivas) who, though eternal like Brahm, are bound by Pasam.

Notes.

The basic principles of Saiva Siddhantam are Pati, Pasu and Pasam (Irai, Uyr, and Tarlai, or God, Soul and world) which are

known as the ultimate realities. Pati and Pasu in essence are the same. They are spiritual. Pasam is the material universe composed of the three impurities, Anavam (uncreated) and Maya and Karmam evolved by God.

Of these three entities, Pati is the Supreme, absolute and spiritual Reality and Lord of the universe controlling both the realms of Spirits and matter. Pati is the biggest of the big and the smallest of the small and is transcendental and immanent. He is the soul of souls and the soul of the universe. He is the source of all activity and nothing will move without Him.

God is called Pati, or Irai, as He is self-luminous and performs through His Saktis five acts of evolution, maintenance, dissolution, concealment and bestowal of bliss. His Sakti is Para or Chit Sakti which functions as Iccha, Kriya and Jnana Saktis. Sakti means power or energy of God. God and His Sakti are like the sun and its rays.

God is called Iyavul, as He causes motion of the universe,

God is known as Kadavul as He is incomprehensible by human faculties; the Jodhi or Light emanating from the two pieces of wood, when rubbed together (தேய்வதால்) was worshipped as God and was known as "Dheyvam". Its derivatives are Devan, Deva, Deity and Deus (Latin).

Nayanmars and others address God as Jodhi or Orli.

“சுடர்விடு சோதியே”

Lustrous Light

“பருதிவாழ் ஒளியாய்”

Light shining in the sun.

“சோதியாய்த் தோன்றும் உருவமே, அருவாம் ஒருவனே”

The form appearing as Jodhi, the one without form.

“அருட்சோதி சிவமே”

SAIVA SIDDHANTAM

Graceful Jodhi, Sivam.

“சோதியே சுடரே”

Jodhi, the shining light.

God is called by inimitable name of Siva signifying One who is auspicious, love, and wisdom. He is Satchitanandam, Truth, Wisdom and Bliss.

“தென்னாடுடைய சிவனே போற்றி,
எந்நாட்டவர்க்கும் இறைவா போற்றி.”

Praise unto the “Siva”, of the South country (South India).
Praise unto thee, who art God of all countries wheresoever.

“அன்பே சிவம்.”

God is Love.

His eight attributes are self-existence, absolute purity, intuitive wisdom, infinite Grace or Love, Omniscience, Omnipresence, Omnipotence and freedom from bonds or pasam.

Siva is the Lord of all the souls and hence He is called Pasu-Pati.

“உரை மாண்ட உள்ளொளி உத்தமன்.”

(Siva is described) as the Perfect shining in the inner light of indescribable.

“அழிவதும் ஆவதும் கடந்தாய்:”

Thou art beyond birth and death.

“சுறிலாப்பதங்கள் யாவையும் கடந்த இன்பமே.”

(Thou Art the Bliss who passed beyond all endless stages

“சொற்பதங் கடந்த தொல்லோன் காண்க.”

Behold the most ancient God who cannot be described by words.

“ஓர் நாமம் ஒருவம் ஒன்றுமில்லான்.”

One without a name, form or any marks whatever.

“சுத்த நிர்க்குணமான பரதெய்வமே”

(Thou art) Heavenly Light, Supreme God, Pure and without attributes.

“பூவினிற் கந்தம் பொருந்திய வாறுபோல்
சீவனுக்குள்ளே சிவமணம் பூத்தது”

Just as fragrance became conjoined to a flower, Siva's fragrance became associated with Jiva (Soul).

“பழத்தில் இரதம்போற், பரந்தெங்கு நிற்கும்.
வழுத்தினாலீசன் நிலை”

Cod, if praised, will be present just as flavour pervades a fruit.

“உலகெலாம் உணர்ந்தோதற்கரியன்.”

One who cannot be comprehended and praised by all the world.

“ஒப்புனக்கில்லா ஒருவனே”

Thou art One who has no equal.

“அண்ணல் இருப்பிடம் ஆரும் அறிகிலார்
அண்ணல் இருப்பிடம் ஆய்ந்து கொள்வார்களுக்கு
அண்ணல் அழிவின்றி உள்ளே அமர்ந்திடும்
அண்ணலைக் காணில் அவனிவனாமே.”

No one knows the abode of God. He abides calm and imperishable in the consciousness of those who are in search of Him. If He be found, He will be one with him.

“உள்ளத்தொருவனை உள்ளூறு சோதியை
உள்ளம் விட்டோரடி நீங்கா ஒருவனை
உள்ளமும் தானும் உடனே இருக்கினும்
உள்ளம் அவனை உருவறியாதே.”

The soul is not conscious of the One who is in its consciousness the Jodhi (Light) of the inner self, the one who does not leave even a foot, though He is within the soul.

“விறகில் தீயினன் பாலிற்படும் நெய்போல்
மறைய நின்றுளன், மாமணிச் சொதியான்
உறவுகோல் நடடுணர்வு கயிற்றினால்
முறுக வாங்கிக் கடையமுன் நிற்குமே”

Like fire latent in wood and ghee latent in milk, the Grand One of brilliant Jodhi (Light) is non-apparent. If one churns the milk and rubs the fire-wood, butter and fire will become apparent,

Similarly, the moment one meditates on Him, the Jodhi with love and knowledge, He would appear in his consciousness.

“அவன் அருளே கண்ணகிக் காண்பதல்லால்
இப்படியன், இவ்வுருவன் இவ்வண்ணத்தன்
இவனிறைவன் என்றெழுதிக் காட்டொணாதே”

“Unless you can see Him with His Grace, as your eye, you cannot describe Him by words or picture, as this God Possessing such and such attributes, forms and qualities.”

“அகர முதலவெழுத்தெல்லாம் ஆதிபகவன்
முதற்றே யுலகு”

God of old is the Primal one of the world, just as A is the first of the alphabet.”

“ஒன்று கண்டிர் உலகுக் கொருதெய்வம்
ஒன்று கண்டிர் உலகுக் குயிராவது”

“Behold; one truth is that there is one God for the world.

Behold; one truth is that the One God is the soul of the world.

அருட்கண்ணிலாதார்க்கு அரும்பொருள் தோன்ற
அருட் கண்ணுனோர்க் கெதிர் தோன்றும் அரனே,
இருட்கண்ணி னோர்க்கங்கு இரலியுந் தோன்றாத்,
தெருட்கண்ணி னோர்க்கெங்குஞ் சீரொளியாமே

“The spiritual thing will not appear to those who have no God’s Grace, as their eyes. Aran (God) will appear before them who have Grace as their eyes. The sun will not be visible to those who are blind, but to those who have clear sight, it will be a beautiful light shining brightly everywhere.”

There is an efficient cause for the evolution of the Universe. Saint Thirunavukkarasar sings the Thevaram herein below to prove the existence of God.

“ஆட்டுவித்தால் ஆரொருவர் ஆடாதாரே,
அடக்குவித்தால் ஆரொருவர் அடங்காதாரே,
ஓட்டுவித்தால் ஆரொருவர் ஓடாதாரே,
உருக்குவித்தால் ஆரொருவர் உருகாதாரே,
பாட்டுவித்தால் ஆரொருவர் பாடாதாரே,
பணிவித்தால் ஆரொருவர் பணியாதாரே
காண்பாரார் கண்ணுதலால் காட்டாக்காலே.”

Who will not dance, if caused to dance,
Who will not submit, if controlled,
Who will not run, if caused to run,
Who will not sympathise, if caused to sympathise,
Who will not sing, if caused to sing,
Who will not obey, if ordered to obey,
Who will not see, if caused to see,
Who will see, O! God having an eye on the forehead, if not
caused to see.”

“ஊட்டுவிப்பானும், உறங்குவிப்பானும்,இங்கு ஒன்றோடொன்று
மூட்டுவிப்பானும், முயங்குவிப்பானும் ,முயன்றவினை
காட்டுவிப்பானும், இருவினைப்பாசக் கயிற்றின்வழி
ஆட்டுவிப்பானும், ஒருவனுண்டே தில்லையம்பலத்தே.”

“There is one at Thillaiampalam, (in Sithamparam,) who causes one to be fed, to be put to sleep, to be linked with another, to be embraced by another, and to be shown the work to be done, and to be moved about along the string of Pasam.”

Unless there is one God to direct, nothing would happen in this world. He is incomprehensible by human faculties. For He is in concealment like fire in wood.

Pasu is a collection of spiritual monads called Anma, Uyr or souls.

Souls. The souls are innumerable. They are intelligent, but their intelligence is latent, as it is concealed by Anavam (egotism) just as copper is hidden by green patina or iron by red oxide. Atma means Vyapaka (pervasive).

Souls are of three kinds:—

- 1- Vijnana Kalars bound by Anava Malam.
2. Pralaya-Kalars bound by Anava and maya Malams.
3. Sakalars bound by Anava, Maya and Kanma Malams.

Sakalars are embodied souls or human beings who are in need of redemption from the bonds of Malams (impurities). Sakalars acquire empirical knowledge called Pasu Inanam and Pasa Jnanam. When they acquire Pati Jnanam through initiation and performance of Tapas, they reach the feet of God. God initiates Vijnana Kalars and Pralaya Kalars in their consciousness. When they are free from their Malams they attain Siva Jnanam and reach the feet of God.

“அனாதி சிவரூபமாகிய ஆன்மா
தனாதி மலத்தாற் தடைப்பட்டு நின்று
தனாதி மலமும் தடையற்ற போதே
யனாதி சிவரூபமாகிய வானே”

“The soul which is of the (spiritual) form of Sivam in its pure condition, remained bound by the original Malam. When the soul was released from the bond of Malam, it resumed its original form of Sivam.”

Pasam means bond or fetters of impurities.

Pasam is the same as Malam.

Pasam or Malam is the impurity of the souls. It is an impediment to the attainment of perfection by the souls. Pasam is similar to a cord composed of several strands, and it consists of three bonds of Anavam, Maya, and Karmam. These bonds differ among themselves.

Anava Malam is uncreated and is connate with the soul. Maya and Karmam are impurities inherent in the material Universe, and they were evolved by God, enlighten the souls.

“Anavam” is a word derived from the word “Anu” or atom-Spiritual monad is an Anu. Anavam is an impurity encompassing the souls and limiting their powers. When the souls in the Kevala state, become transformed into human souls, the powers of Anavam are on the wane. It is called Moola Malam as it is the root cause of ignorance and miseries of the souls. It is a combination of Aham-karam (individuality or I-ness) and Mamakaram (selfishness or mine-ness) Therefore Anavam is called **Prati-bandam** (inimical bond).

Maya, the primordial matter was transformed by God into the tremendously gigantic universe consisting of an infinite number of puvanam or worlds of objects. Our earth is one of them. The universe is subject to incessant changes of forms. Hence the primal matter is called Maya. It is the parigraha Sukti of God. It is a Sakti receivable by God and separable from God. The word ‘Maya, is composed of two words “mai” and “Ai” meaning disappearance and re-appearance. This cosmic illusion (Mayakkam) consequent on the continuous changes is called Maya Malam, an impurity adhering to matter or material bodies.

This illusion restricts or limits the omnipresence of the souls. Maya-Malam is called **Sambandam** (allied bond).

Karmam or Vinai implies acts of the souls. The material body of the souls is energy, and the souls utilise this energy to produce certain acts good or bad (right or wrong) or acts of virtue or vice. These acts of the doer cause pleasure or pain. The doer performs these acts under the illusion of Maya Malam.

According to the Law of cause and effect, or action and reaction, the doer enjoys pleasure, the consequences of good or right acts, and suffers, pain, the consequences of bad or wrong acts. The doer may have the experience of the results of these acts either in this present life or subsequent lives. Therefore it is said that one's acts are the cause of rebirths. Karma Malam is added to the illusive Maya Malam, and it is called **Anubandam** (appendix bond). The three malams of the souls are comparable to the husk, bran and germination of a seed of paddy respectively. Soul is the rice-grain. Karmam is either past or present act. The accumulated acts of the past birth are called Sangitha Vinai or Enju Vinai, Past acts or Sangitha Vinai whose results are experienced in the present life are called Prarapta Vinai or Enra Vinai. The acts executed in the present life are called Ahamia Vinai or Eru Vinai.

The earth is the abode of man and belongs to the solar system. It is one of the nine planets revolving round the sun. The scientists have discovered that there are ninety two chemical elements in the earth and that the same elements are found in the sun and other celestial bodies. The elements found in the earth in abundance are found in the sun and other celestial bodies in abundance. This fact shows that all celestial bodies have a common origin. The presence of a number of elements in the earth accounts for the different varieties of objects.

The sources of births of human beings and sub-human species are the womb, egg, sweat, and seed or root.

There are seven kinds of births:—

1. Devas (deities or highly advanced souls).
2. Man-kind.
3. Animals.
4. Vegetable kind.
5. Beings living in water like fish.
6. Beings creeping on land like serpent.
7. Beings flying in the air like birds.

The purpose of the evolution of the universe, is to cause the souls bound by self-pride (anavam) to acquire material knowledge (Pasa Janam and Pasu Jnanam) which paves the way for the souls to subjugate anavam and attain Spiritual Knowledge or Pati Jnanam which alone yields the Para-mukti (the final Divine Bliss), to the freed souls.

The purpose of dissolution or death is to allow the departed Spirits or souls to have rest and edify themselves in some regions of the universe, when they are weary of the labour of body and mind.

APHORISM 2.

அவையேதானே யாயிருவினையின்
போக்கு வரவு, புரியவா ணையின்
நீக்கமின்றி நிற்குமன்றே.

The relation of God to His Sakti and to the souls and their deeds.

Maya, the first cause of the world.

Rebirths of souls, to experience the fruits of their deeds.

PARAPHRASE

He, the Supreme Absolute being one with the Souls, and different from them and also both one with and different from them, through His Sakti which is in inseparable union with Him, causes the souls to undergo death and rebirth, in order to experience the results of their good and bad acts.

The purpose of God in causing the world to undergo the three cyclic changes is to make Anavam vanish from the Souls by their attainment of divine knowledge, just as the Verdigris or green patina concealing a piece of copper disappears on the application of metal polish to the copper.

This Sutram consists of four arguments.

1. All the several souls stand as the Primal One.
2. The Primal One through His Sakti causes the two-fold works come to the souls to eat the fruits of their good and bad acts.

3. The souls continually undergo the process of dissolution and evolution. Rebirth follows death.
4. The Primal One being omnipresent is in inseparable union with His Chit-Sakti.

FIRST ARGUMENT:

The relation of God and Soul is at issue.

Ekatma-Vadins hold that God and Soul are one like gold and golden jewel. Madhva holds that God and Soul are different like light and darkness. Pancharatrin hold that God and Soul are one and different like word and meaning. To sum up the three relations, God and Soul are in the relations of Abetha, Betha and Bethabetha. Siddhantin calls the combination of these three relations "advaita". The Siddhantin's interpretation of the term "Advaita" widely differs from all other interpretations. The word Advaita means "not-two". Dvaita means two. Advaita is not a negative of Dvaita. It means that the relation between the two things is non-duality, though they are two separate things. It is non-separateness.

PROPOSITION:

God exists as one with the soul. That is God is in inseparable union with the soul. This relation is called Advaita by the Siddhantin.

REASON.

Because, if the word advaita (not two) mean "one", there must be another to think of it as one. So advaita does not imply "one". As there is a word "Egam" for "one", therefore the word advaita does not mean one, but it means the non-separateness between the two things, God and Soul, or inseparable union of the two, God and Soul. But God is God and Soul is Soul. God is one with or in inseparable union with the soul. Soul also can be in inseparable union with God. God cannot become soul and similarly soul cannot become God.

ILLUSTRATIONS:

1. Oneness between God and Soul.

The relation between God and Soul is similar to that between soul and body as the soul identifies itself with its body. The body of a soul is built of sense organs and when the body's name is called the Soul living in the body replies identifying itself with its body—similarly God is so united with the soul.

2. God is different from our soul.

The Rig-Veda text “Ekam evadwithiyam Brahma Ekam Eva Rudro Nadwitiyaya thasthuhu” means that the “one” is the Supreme Lord without a second. It is not the soul.

Thou who sayst “one” not knowing that the “one” is the supreme lord, art soul (pasu) different from Pati, the supreme lord. Though, thou, like God, art conscious spirit, thou art pasu (soul), as thou art bound by pasam. When there is this distinction between God and Soul what is the meaning of the Vedic saying, “If Brahma is not, there is nothing”. It means that, if Brahma is not, there is nothing just as, if the first letter vowel “A” (the initial sound) is not there, the other letters will not be there.

3. This illustration shows the Bedhabedha relation between God and Soul.

The Arul-sakti of God pervading the universe is inseparably united with the souls just as musical mode or tune and sound, fruit and flavour or taste.

4. In this illustration all the three relations Abetha, Betha and Bethabedha are combined.

Just as the sand mixed with melted wax is inseparably united with the wax, God is in inseparable union with the souls.

God is one with the souls and is different from the souls and is in implicit union with the souls.

When my soul is purified by meditation on the sacred Five letters, God enters into my soul, I identify myself with God and say “I am all the world.”

SECOND ARGUMENT.

PROPOSITION.

God, the Primal One through His Sakti or energy, causes the two-fold works come to the souls.

NOTES.

Kanmam or Vinai is the product of material energy of soul's body. Therefore Kanmam is material, unintelligent, and enert. It is a sprout arising from Maya or matter.

The soul is self-conscious or ego-centric and therefore its knowledge is imperfect. Dominated by egotism or Anavam, the soul finds it difficult, if not impossible, to extend its horizon of consciousness to outer field of divine wisdom.

The Providence out of His infinite grace, through His Arul-Sakti provided the soul with a body, faculties, worlds, and other objects of enjoyment in order to purify the fettered soul or soul bound by Anava Malam.

He provided the soul with maya malam and kanma malam, two physical impurities in order to purify the soul of its psychic Anava-malam, just as a washerman applies fuller's earth and cowdung to soften the dirt of a piece of soiled linen and washes in pure water the dirt of the linen.

This is the method of purification employed by a human washerman to wash off the physical dirt.

But the Divine Goldsmith devises a different method to wash off Anava malam, a psychical dirt.

The purpose of transmuting Maya into the universe laden with the two impurities called illusive Maya and Kanma Malams is to illumine the souls involved in ignorance owing to the obscuration by Anavam, of the soul's powers of knowing, feeling and willing.

Maya and Kanma Malams supported by Arul Sakti called Tiro-bavam begin to fight against Anavam to overcome it. When they win the battle Anavam retreats, and Maya and Kanmam cease to function, when they, as the commission appointed by God, have fulfilled their duties.

The souls thus freed from Anavam realise their true spiritual status and God's oneness with them.

The universe with its two impurities Maya and Kanmam is similar to a furnace wherein the Anava-fettered souls are melted and purified of their Anavam, just like a lump of gold ore is purified.

REASON.

The Kanmam whose fruits the soul eats is induced by His Sakti. These Kanmam or Vinai are like guards appointed by the command of a King to protect his kingdom. These good and bad acts are appointed as guards by His Sakti to protect the spiritual state of the soul.

ILLUSTRATIONS.

1, God through His Sakti causes the souls to experience the consequences of previous acts or karmas called Sanchita. These acts being material, (Joda) cannot reach the soul, The principle of Karma cannot act independently of the will of God. Sanchita Vinai means accumulated past acts. The soul experiences in the present life, the fruits of some of the past deeds. The deeds whose consequences are experienced in this birth are called Prarapta.

The deeds performed by the soul in this life, while experiencing the fruits of past works are called Agamyā. But Karma or Vinai is divisible into past and present acts.

2, Though souls are conscious spirits, their consciousness is imperfect as Anava Malam or egotism narrows the scope of its consciousness and their knowledge is therefore imperfect. The souls devoid of true knowledge, cannot by themselves experience the consequence of their acts without the assistance of God. The fruits of their acts being material, Jada, will not offer themselves to the

experience of the souls, unless God Himself offers them to the souls, just as a magnet cannot attract the iron filings, unless some one places the magnet in close proximity to the iron filings.

3. The three malams anavam, Maya and Kanmam are eternal and coexist with the souls, just as husk of a paddy grain, and verdigre of copper coexist with the grain and copper.

But these impurities do not evolve and perform their respective functions by themselves without the divine intervention, just like the lotus flower opens and closes by the action of the rays of the sun.

THIRD ARGUMENT

Action and reaction is the principle of Karma. When an act is performed, its fruition does not take place immediately. When the act is ready for fruition, the soul must experience its consequences. If the soul loses its body, it undergoes rebirth in order to experience the consequences of its previous acts unexhausted.

PROPOSITION

The souls continually undergo the process of dissolution and evolution,

Rebirth follows death to consume the fruits of past acts.

REASON

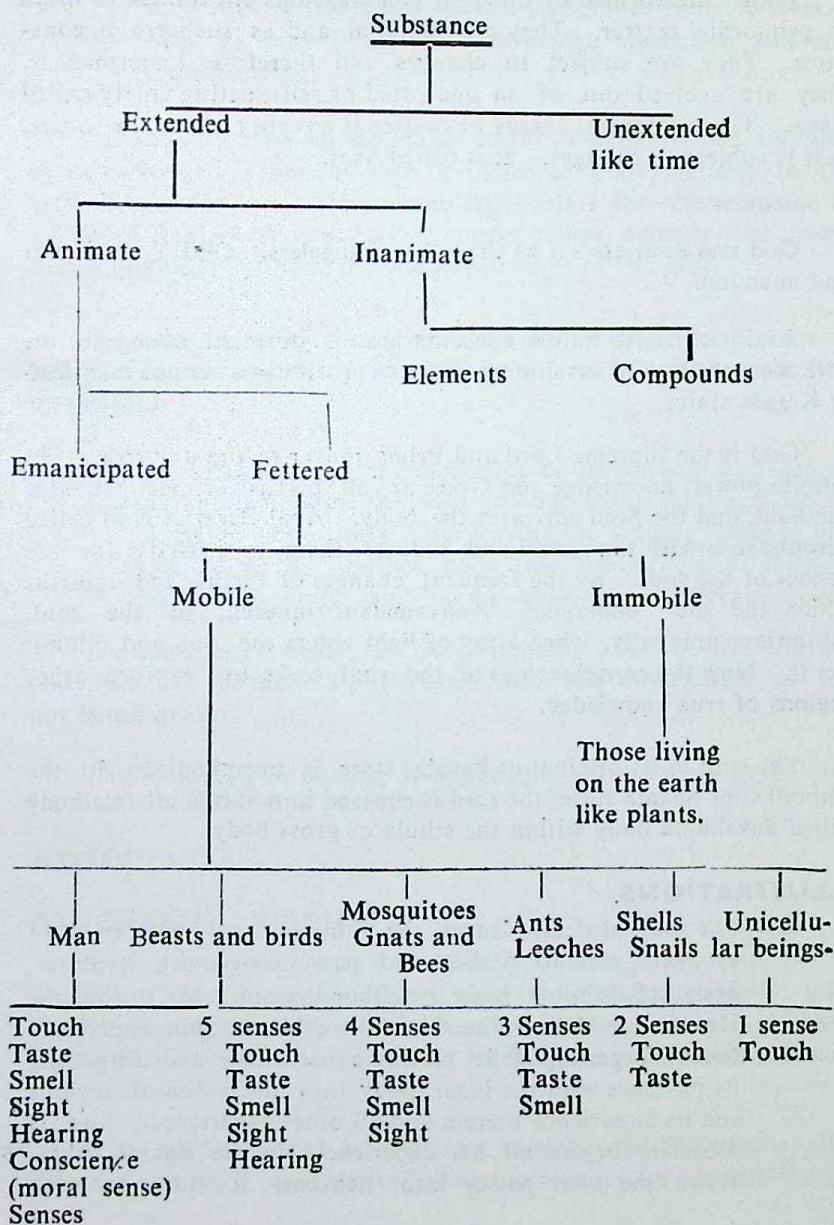
Because rebirth after death is possible only for that which exists eternally and undergoes continually in a cycle, deaths and births.

NOTES

Rebirth or transmigration is the passage of the soul from one body to another, appropriate to the merits and demerits of its past deeds. Multitudinous are the forms of life in the world. The various types of life are in the order of:—

1. things living in water
2. things living on land as reptiles,
3. things flying in the air, as birds,
4. animals and
5. man and
6. Devas- vide. Fig. 6.

FIGURE 6



Bodies are formed by different combinations of evolutes of maya or primordial matter. They are material and as such are unconscious. They are subject to changes and therefore impermanent. They are evolved out of an uncreated or self-existing entity called maya. The primordial energy or matter is a reality of a low order, as it is subject to changes. It is called Asat.

God and Soul are sat as they are changeless. God is sat, chit and anandam.

Soul is chit also but its consciousness is dormant owing to the dark Veil of anavam enveloping it. Its consciousness is not manifest in Kevala state.

God is the supreme Lord and Prime mover of the universe. His infinite power, knowledge and Grace are all pervasive. He activates the Soul, and the Soul activates the body. Arul Sakti of God called Tirodhana is with the pasam and induces them to activity for the benefit of the soul. By the frequent changes of births and rebirths which the soul undergoes, Anavamalam inherent in the soul, disappears gradually, when a ray of light enters the soul and illumines it. Now the consciousness of the soul seeks to explore other regions of true knowledge.

The soul in its original or kevala state is unembodied. In the embodied or Sakala state, the soul is encased in a subtle ethercalbody called Sukshuma body within the sthula or gross body.

ILLUSTRATIONS.

- (a) The soul, at death, leaves the Sthoola body composed of eye, ears, etc. to perish, and passes away with its inner, body, (Sukshuma body or Bhoodhasara body,) into the Heavens or Hells in the celestial worlds to gain experience therein forgetting all its earthly experiences, and forgetting its passages with the inner body into the celestial regions and its experience therein and all other experiences, just as dreamer forgets all his experiences in the waking state. When the soul passes into heavens, it does so with

Bhoodhasara body, and when it passes into Hells, it does so with Yathana body. Its knowledge becomes different thereafter.

The soul, after its sojourn either in the heavens or hells, impelled by its desire at the time of death of its former body, returns to the earth in order to enter into a womb appropriate for the reception of a form of Rebirth (such as Devas, human beings, animals and lower beings,) induced by the remaining karmic acts of the past.

The soul, accordingly, as a spiritual atom, with its Sukshuma body passes into a womb appropriate for a form of rebirth as desired by the soul.

- (b) The serpent sloughing or casting off its old skin and taking on another skin, the soul passing from waking state to dreaming state, and a Yogi leaving his Sthoola body at will and taking on another body, are similarities of the soul leaving its body and taking another.

The soul, after death, it is contented, does not take another body, just like the air in a pot passes into the atmosphere on the pot being broken.

This similarity or analogy is applicable only to the soul passing from Sukuma state to a potential state.

NOTES

PANCHAKNY VIDDHAI.

When the Souls give up their Sthoola bodies, they pass on to Swarkkam (Heaven or Moksha) and to Nirayam (Hell) with Shookuma bodies. They assume Boodhasara bodies to enjoy happiness in Heaven with the Gods, and they assume Yathana bodies to suffer pain in Hell.

When the Souls, such as Anthanar, Munivar and Bhramanar, who did good acts such as "Verlvy" (ceremonial sacrifices) in this world,

leave their Sthoola bodies and pass on to Swarkkam with Shooksma bodies. They assume Boodhasara bodies to enjoy happiness with the Gods therein.

After such experience, they return to the Earth and are born as Anthanars, etc, on account of the remaining acts, in order to do further acts on earth.

Then they give up their Sthoola bodies and pass on to the sky with Shooksma bodies. After remaining there for sometime, they return to the earth with the rains and become filled up in the food stuff, such as paddy, etc. Such food when consumed by a Purusha (father), turns out as Sukkilam (semen). Such Sukkilam is transferred into the womb of a mother, where it develops into an embryo and is born on the earth as an Anthanar, etc. Experience of these five stations, Heaven, Sky, Earth, Father, and Mother as five fires to which the Souls are offered as sacrifices is called Panchakny Viddhai. This process does not apply to persons, who did bad acts. Such rebirths involve changes of body, place, and knowledge.

FOURTH ARGUMENT.

The relation of God to His Chit-Sakti.

God is in inseperable union with His Chit-Sakti and not different from it, as it induces the karmas which are the root cause of rebirth.

PROPOSITION.

God is in implicit union with His chit-Sakti which induces Karmas.

REASON.

Because God is omnipresent without being one with or different from the world. But He is in implicit or inseperable union with His Sakti just like the union of substance and quality

His Sakti is every-where in the world like the light and the sun, as He is omnipresent and in inseperable union with the souls everywhere.

ILLUSTRATION.

If God is pervasive (or one with the souls and matter) He cannot be one, because one thing existing in one place cannot be omnipresent.

If it is so, then He is two. If he is two, He cannot be omnipresent, because to be present in all things is impossible for Him. as He is two.

If He cannot be either one or two, then it may be such that He is not omnipresent. This position is not maintainable, because nothing anywhere in this world can exist without Him.

NOTES.

Therefore God and Sakthi, like sun and sun-light will be omnipresent by reason of their being in in-separable union, like a thing and its quality. This relation between God and His Chit-Sakti is called Tadatmya, and also Samavayam, Samavedham, and Tatanmya.

God being omnipresent everywhere becomes the Lord of the universe and all things belong to Him. The souls being dependent on Him, are His servants.

Sakti of God means energy or power of God.

Para-sivam and Para-sakti are one like substance and quality. Para-sakti or chit-Sakti is the pure intelligence of God or Chit-sakti. According to the function which the Para-sakti does, it is known by names of Adhi or Arul, (Tirobava Sakti) Iccha, Jnana and Kiria-sakti.

Function of Para-sakti is bestowal of Grace unto the souls.. It is the Sakti that knows and makes others know. Icha sakti is a form of Para or Chit sakti, expressive of God's will to lead the souls of imperfect knowledge (chit-arivu) to attain their emancipation from the bondage of Anava-malam which prevents them from obtaining Divine knowledge.

Kriya-sakti is another form of God's chit-sakti; and God through His sakti, evolves for the salvation of the souls, bodies and planes of experience out of maya (materia prima,) in order that they may experience the consequences of their past acts and thereby they may

gain empirical knowledge and later by Grace of God divine knowledge through which they may attain freedom or mukti. Arul Sakti causes the soul to act and renders Anavam powerless. It conceals itself from the souls.

Jnanasakti is the sakti through which God is able to know the good and bad actions of the souls and to judge the consequences of their acts and assign to each its respective consequences in order that each may take suitable body to experience these consequences.

The following verses explain this sutram.

“The Pure and Supreme and omnipresent Lord Siva, who is one with and different from the souls, and soul of souls, dwells in all the numberless souls in the form of sakti, directs the two Kanmas, (virtue and vice) of the souls through His sakti, and illumines them as a great light untainted by the nature of these.” Siva-Jnana-Siddhyar.

Bonds:—Anavam and Throdhana.

“The original bond of darkness (anavam) is one eternal entity with countless powers which become effete at the end of their time limits. The external darkness, when compared with the stupefying force of this bond, may be said to be light. It is like the green patina (verdigris) on copper and entirely obscures the consciousness of the soul. The screening power or sakti called Thropavam of God which operates behind this bond with the object of loosening it and making it incapable of any function, is also known as a form of bond. When the original bond or moola-malam is rendered incapable, of any form of activity, the Divine Sakti shines forth as the Grace of God and quickens the progress of the freed soul towards the feet of the Supreme Being whose Will, love and power are symbolised by the Serpent, the Moon and the Ganga on His braids.” “Experts well versed in rare Agamic sciences, say that, by the loving will of the Supreme Sivam beyond thought; the real Nadam (the root of sound) is evolved from pure Maya, and from nadam the real Bindu emanates. From it, the brightening real Sadasivam takes its rise, and gives birth to ‘Iswarem’ from which is developed Suddha Viddhai. All these five reals are respectively ruled by five agents of divine

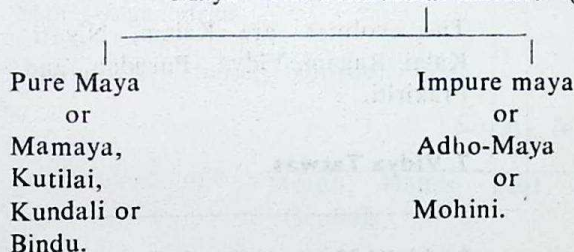
power who stay in and take their names from them. Bindu stated to be already evolved from Nadam first unfailingly gives rise to the world, which develops into form beginning with the subtlest."

"The impure Maya is a formless, motionless, unintelligent, eternal entity from which are evolved reals of diverse qualities and functions, and from combinations of which spring up the four categories (Tanu, Karana, Bhuvana, Bhogam) beginning with the bodies. It permeates all its developments, and causes perversion to Carmic Souls. During final dissolution for all tatwas, it is the basic resort of all souls, and itself a bond of the souls. All these processes in it are due to the energising of it by the gracious might of the Supreme Being.

"Sivaprakasam," translated by
K. Subramaniapillai, M. A. M. L.

FIGURE 6,

Maya—The Primordial matter.—(Materia Prima.)



NOTE.

Maya is imperceptible as it is in a causal or potential state. It is indestructible and eternal. It is the substratum of the universe. It is subject to three changes of evolution, existence in form, and resolution.

Maya in its potential state is Pure-Maya, in its Sukma state is impure Maya and in its Sthula State or material form is Prakriti Maya. When Anavam, Maya, and kanmam adhere to Pure Maya, it becomes impure Maya. It gives rise to pleasure and pain, and pure maya to pleasure alone. God operates on pure maya through His Sakti.

PRIMORDIAL MATTER—MAYA

MAYA IS ONE

In the Potential State

Maya Pure. God acts on Pure Maya through His Sakties.

Illuminating.

Evolutes are:—Nadam, Bindu, Sadakiam, Maheswaram, Suddha Vidya

5 Siva Tatwas.

In Suksma State. In conjunction with Anavam.

Maya Impure.—Anandan acts on it.

Illusory,

The evolutes are Kalam, Niyati, Kalai, Ragam, Vidya, Purudan, and Prakiriti.

7 Vidya Tatwas.

Lower part of Impure Maya in the gross or Sthoola state in conjunction with Anavam and Kanmam.

Prakiriti Maya. Sikanda Rudra acts on it

Illusory

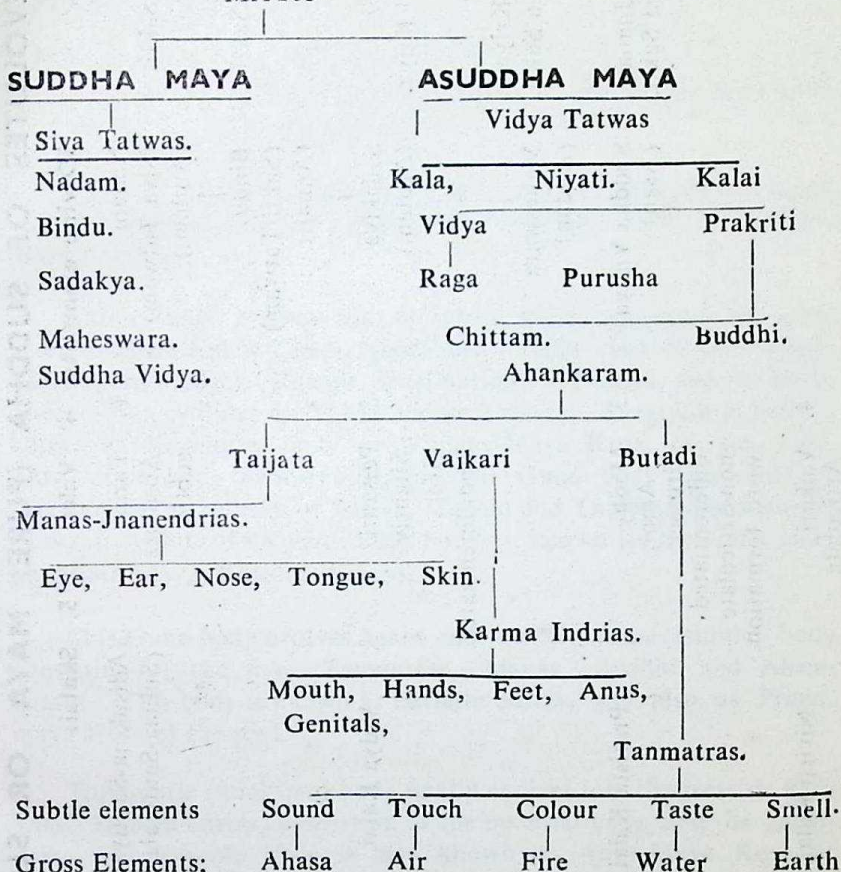
The evolutes are:—

Buddhi; Chittam, Ahamkaram, Manas and eye, ear, nose, tongue, skin; and mouth, hands, feet, anus, genitals; and sound, touch, colour, taste, smell and Ahasa, air, fire, water, earth.

24 Anma Tatwas.

FIGURE 8

EVOLUTES OF SUDDHA AND ASUDDHA MAYA.



SUMMARY

Siva Tatwas.....5

Vidya Tatwas.....7

Atma Tatwas:—

{ Andhakaranas.	4.)	
{ Senses of cognition	5)	
{ Senses of action.	5)	24
{ Subtle elements.	5)	
{ Gross elements.	5)	

FIGURE 9.

EVOLUTES OF SUDDHA (PURE) MAYA. OR SUBDA PRAPANCHA

	5 Divine elements.	4' Vaks.	5. Skalais	Creation.	5 States of Beatitudes
Acted on by Jnana Sakti only.	Nadam (Siva Tatwam) (Anthan.) 	1. Parai Absolute subtle.	(Adisukma-Santiyatita. (Sukma-Santikalai.	Tanu. Karuna. Puvana. Bogan.	Saloga. Samipiya. Sarupya Sayoochiya.
By Kriya Sakti only.	Bindu. (Sakti Tatwam) (Annai.) 				
Equally by Jnana and Kriya.	Sadakiya (Arulan.) 	2. Paisanti. Slightly Gross undifferentiated.	Vidya Kalai.		
More by Kriya than Jnana Sakti.	Maheswara (Andan) 				
More by Jnana than Kriya Sakti.	Suddha Vidiya (Asan)	3. Madhy— —Amoi, Grosser differentiated non-articulate word formation.	Pratista Kalai		
		4. Vaikari Articulate Sound.	Nivirti Kalai.		

Primordial matter (Maya) in its original form is in the potential (Causal or Karana) state.

When the Soul bound by Anava Malam (impurity of egotism) enters, may a (prima materia), Maya becomes impure on account of the entry of the ego-centric Anavam.

The Soul assumes a body out of the impure matter in its Karana or potential state, such body being called Karana body or Ananda-Maya Kosa.

Karana body evolves into a subtle body consisting of seven evolutes called Kalam (time), Niyati (law), Kalai (aid to knowledge), Vidiya (knowledge), Ragam (inclination), Prudan, and Prakruti. These seven evolutes are called Vidiya Tattvas. Such subtle body is known as Kanchuka body or Vijnana-Maya Kosa of the soul. This subtle body evolves again into the Guna body consisting of three gunas or qualities of Sattva, Rajata and Thamata constituting Prakruti evolute of Kalai. Such body is known as the Guna body or Mano-Maya Kosa of the soul.

This Guna body evolves again into the Sooksma (subtle) body consisting of the five, Tanmatras, Manas, Buddhi and Aham-karam. This body is known as Pariatta Sarira, and also as Prana-maya Kosa of the soul

This subtle (Sooksma) body finally evolves into the gross or Paru Udal (Sthoola Sarira) consisting of the material body and its faculties. This Sthoola body is also known as Anna-Maya Kosa of the soul.

The soul in the course of its evolution assumes the said five bodies in order to purify itself by the grace of God, by freeing itself from the bondage of Anavam which prevents it from attaining Divine Bliss (Mukti). The souls are born in these bodies to swim the ocean of births and deaths and reach the shores of Paradise by undergoing the trial between pleasure and pain, and attaining Pati-Jnanam by the grace of God as a result thereof.

APHORISM 3.

3. உளது இலது என்றலின் எனது உடல் என்றலின்
ஐம்புலன் ஒடுக்கம் அறிதலின் கண்படில்
உண்டி வினையின்மையின் உணர்த்த உணர்தலின்
மாயா இயந்திரதனுவினுள் ஆன்மா.

Existence of Soul

PARAPHRASE.

Since there is one thing which says

1. That there is no soul, and
2. That this is its body,
3. And since there is one thing, that is conscious of all the five sensations,
4. That recollects vaguely dream experiences,
5. That experiences no pleasure, or pain or any movement in sleep.
6. That knows only when caused to know, and
7. That one thing is the soul which exists in the body constituted by the evolutes of Maya the primordial matter (materia prima).

This Sutram consists of seven arguments. These arguments are intended to refute the following points of contention:—

1. There exists no soul,
2. The body is the soul,
3. The five sense-organs are the soul,
4. The suksma-body is the soul,
5. The prana vayu is the soul,
6. God is the soul,
7. The physical and psychical equipment of the body in its entirety is the soul

There is another point of contention, that the soul is one of the andhakkaranas to wit, manas, buddhi, chittam and ahankaram. The fourth sutram deals with it.

First Argument.

This is an argument against the theory that there is no soul.

PROPOSITION.

Soul being spiritual and intelligent, exists, as its existence is denied.

REASONS.

Because one who denies the existence of a soul, does so, after due reflection and thought, The intelligence of the one who examines the different parts of the body and finds that there is no soul in the body, is the spiritual monad or soul. It is only a thinking soul that can exercise its intelligence in discovering the existence of soul.

NOTES.

Descartes says, "Cogito, ergo sum" (I think and therefore I am) One who thinks or exercises his intelligence is the soul.

ILLUSTRATION.

Something which is in union with the body, sense-organs, and all other parts thereof, and which discards each of them as being not the soul, exists in the form of the sacred Five Letters, Aharam, Ukaram, Makaram, Nadam and Vindu called Suksma Pansakkaram, thou art that.

Thou art not the products of Maya, with which thou art united. For they only help, thee in thy fettered state, to have a better understanding, just as spectacles help the eye to have a better sight

Thou who art in possession of knowledge by the help of Maya art not the supreme Being (Tat-param) who is not knowable by such knowledge, or is beyond such kind of knowledge.

Thou art neither Maya, nor the Supreme Being.

SECOND ARGUMENT.

This argument against the theory that soul is the body.

PROPOSITION.

There exists a soul different from the body.

REASON.

As it is very common for one to say "my hand", "my leg", and as it is unusual for one to say "I hand", "I leg", the pronominal adjective "my" in the phrases "my hand", "my leg", expresses a possessive sense of a possessor and possession, just as in the phrases "my house", "my wife".

ILLUSTRATION.

You have been under a delusion, identifying "house" and "wife" in the phrases "my house", "my wife" with yourself, just as you regard that hand, leg, body-impressions, and sensations, in the phrases "my hand", "my leg", "my body", "my impressions" and "my sensations were identical with yourself". If you scrutinise them, you will find that they are different from you.

THIRD ARGUMENT.

Argument against the theory that the Five senses are the soul.

PROPOSITION.

There exists a soul different from the Five sense-organs.

REASON.

Because it is conscious of all the five different sensations, while each sense-organ perceives only one kind of sensation.

ILLUSTRATION.

If there is something which is conscious of all the sensations (sound, touch, sight, taste and smell) through the five senses, induced by the Five Letters symbolizing the Supreme Spiritual Reality, while each sense perceives its own sensation and does not perceive the sensations of the other senses, that something thou art.

Because each sense does not know that it perceives, except perceiving its own sensation, thou art not any one of them, but thou art different from them.

FOURTH ARGUMENT.

Argument against the theory that Suksma body is the soul.

PROPOSITION.

There exists a soul different from Suksma Body which induces sleep by the suppression of the five senses.

REASON.

Because there is something, which, in the waking state, that is, when the five senses are active, is conscious of dreams dreamt during sleep in the Suksma body (composed of five subtle elements and three andakkaranas).

That something is the soul different from the Suksma (subtle) body.

NOTES.

For, if that, which is conscious, in the waking state, of the dreams that occurred in the dream state, were the Suksma body, it would, in the waking state, remember the dreams exactly in the same way as they occurred in the dream state, but in the waking consciousness, the dream is not the same or as clear as it was in the dream consciousness.

ILLUSTRATION.

When the five senses which are active in the material body become inactive or dormant, and devoid of external activity, thou enterest another body (Suksma body) within thy material body and experiencest, in a different way, the sight, the hearing; and the like and pleasure and pain, and resumest thy material body.

Hence thou art not the Suksma body.

FIFTH ARGUMENT.

This is an argument against the theory that Prana-Vayu is the soul.

PROPOSITION.

There exists soul, different from Prana-Vayu, the organ of respiration which functions also in deep or dreamless sleep sushupti.

REASON.

Because, there is no experience of pleasure, pain, and movement in deep sleep, when all the faculties, except prana Vayu are suppressed by something.

NOTES.

Whereas there is an experience of feelings and movement, when all the faculties are made to function in the waking state along with prana Vayu.

There is something that causes the faculties, except prana, not to function in dream-less sleep, and consequently there is no experience of feelings and movement.

When that something permits all the faculties to function in the waking state, there is ample experience of feelings and movement of the body.

This something is the soul which is different from Prana Vayu or Vital air.

Prana Vayu functions both in the Sushupti and waking states.

But the soul does not allow the senses to function in deep sleep and consequently there is no experience of feelings or movement. When the soul in the waking state allows all the senses to play their part, there is an experience of pleasure, pain, and movement of the body.

The one who causes the suppression and freedom of the senses is the real cause for the non-experience or the experience of the feelings and movement.

Prana Vayu is material, jada, and unconscious, and therefore is incapable of any function.

The Prana Vayu is not the Soul.

ILLUSTRATION.

The body is (equipped with faculties to perceive). But, when its faculties are reduced to inactivity, there is no experience of pleasure pain or movement, though prana Vayu functions in profound sleep (Sushupti).

There is the soul which is conscious, but different from Prana-Vayu. Understand that, if the soul activates the body, then there is experience of feelings and movement.

SIXTH ARGUMENT.

This argument is directed against the theory that God, Brahma, is the Soul.

PROPOSITION.

There exists soul, different from God, the supreme intelligence.

REASON.

Because, the soul, though conscious, is dormant in Tur'yatitha or Kevala (unembodied) state, as it is overwhelmed by anava-ma'am, a psychical egoistic development which confines the soul's sphere of activity to its Self and does not allow the soul to extend its conscious activity to external worlds physical and spiritual.

NOTES.

When the soul in the Sakala state is provided with faculties, or instruments of knowledge formed of the evolutes of maya, the primordial energy, its capacity to acquire external knowledge both

material and spiritual is limited and merely inadequate. It knows, when helped by the faculties and not otherwise. Hence the knowledge it acquires, through the material faculties is imperfect, as it knows only when taught.

The soul does not know intuitively. It knows only when it is helped or taught to know.

God, Brahm is not subject to such limitations. He knows intuitively and not through any faculties like the human faculties. He is omniscient and in Him there is perfect knowledge which does not involve Him in the process of acquiring or forgetting.

The soul knows only those things, in time space, that fall within the range of its faculties and therefore its sphere of conscious activity is narrow and limited and not pervasive. It is not omniscient like God. It does not know its own true nature and that of God, and besides, it forgets, and remembers. It knows the truth, only through agamas, vedas, and instruction of a preceptor.

Therefore God, the supreme intelligence who has intuitive spiritual wisdom, is not the soul which knows, only when instructed. Vedantins hold that the Soul is God.

ILLUSTRATION.

What is that which apprehends things one by one and not altogether at once, and while proceeding to know another, forgets the thing it knew before?

What is that which forgets everything, while it undergoes five stages of consciousness and knows them again?

It is not the body as shown before.

It is not God, the Supreme Intelligence, which knows always in the same manner.

If one seeking the truth, examines it, he will find that which identifies itself with the thing with which it becomes one, is the Soul different from God, like the light of the eye is different from the light of the sun.

SEVENTH ARGUMENT.

This argument is to refute the theory that the whole material organism is the Soul.

PROPOSITION.

There exists a Soul in the body formed of the evolutes of maya.

NOTE.

The body composed of the evolutes of maya is subject to changes, whereas the Soul is spiritual, conscious and permanent, and not subject to changes.

REASON.

Because, the body is formed of thirty-six Tatvas from kalai to earth, and each of the tatvas has a separate and different name. They are material and unconscious. The body is the home of the Soul, and it being a material organism, cannot be identified with Soul.

ILLUSTRATION.

The whole organism is the combination of the thirty-six Tatvas ranging from Kalai to Earth. These Tatvas are the products of maya and are changeable or perishable after a time.

If the organism be examined, it is merely the body (sthoola and Suksma) in relation to the soul. The soul or (intelligence) is different from the body, as the lamp-light is different from the eye.

The following stanzas express the contents of this Sutram.

“What is called soul exists in the body, but it is quite different from it for the following reasons:—

1. If there is no soul, the one who says so is the soul.
2. If the body is the soul, the one who says “I”, and that it is mine, is the soul.
3. If the five senses are the soul, the one who is not only intelligent, but also desirous and active, is the soul.
4. If the Suksma or subtle body, is the soul, the one who remembers the dream, when awake, is the soul.

5. If the Prana or Vital air is the soul, the one who experience pleasure and pain when all the faculties are functioning, and does not experience such pleasure and pain, when those faculties are not functioning or are at rest or in sleep, is the soul.
6. If God is the Soul, the one who, unlike the omniscient God, is conscious now and unconscious again in five stages of waking, dreaming, sleeping, dreamless sound sleeping and beyond sound sleeping, or unconscious, is the Soul.
7. If all the faculties taken together is the Soul, the one who exists in Turyateeta or unconscious state without any faculties is the soul."

Siva-Jnana-Siddhyar

"The seers of truth say that Souls are countless eternal and sunk in Spiritual or Divine darkness. By the Grace of God they assume bodies appropriate to work out their two fold (Good and Evil) Karmic tendencies, and are born as beings of higher and lower order.

In the course of experiencing the endless fruits of their deeds, they commit acts of Virtue and Vice and undergo births and deaths. When the time arrives for the dissolution of the dark malam obscuring the consciousness of the Soul, the Divine Light dawns on the inmost Soul, and the obscuring darkness is dispelled. Then the good Souls, now free, reach the feet of Providence."

Siva-prakasam.

Pasam consists of three malams called Anava, Karma, and Maya. Anavam is an impurity adhering to the Souls from eternity and obscures their will, knowledge, and action and their consciousness is dormant. This impurity is called individuality or egotism; it is similar to Verdigris covering the surface of copper.

Karma is the effect of the energy derived from matter which is an eternal entity. Hence Karma is said to be eternal. Karma occurs, when the Souls are embodied. Therefore Karma and Maya are called Akantuga malams.

The Souls become one with anything it comes in contact with. The soul comes in contact with either Spiritual Being, God or material things, the world.

When the Soul becomes one with God, it reaches the feet of God. When it inclines towards the world, it becomes one with world.

Soul is a spiritual Anu or monad and is subject to the Supreme Spirit, God, though in essence spiritual like God.

The world is pasam and the soul is between God and Pasam. When it joins the world, it is subject to the bondage of pasam.

In the Kevala or original unembodied state it is fettered by Anavam only, and therefore it is called Vijnana-kalar skilled in physical knowledge, and awaiting spiritual Vision of God.

In the Sakala state the souls are bound by the three malams Anavam Karma and maya and are called Sakalar.

At the time of cosmic dissolution, the Sakalar are freed from Maya malam, and have anavam and Kanmam only, and are called Pralaya-Kalars.

When God, through His Grace, instructs the Vijnana-kalars, from within them, they attain perfection. Similarly God, through His Grace, instructs the pralayakalars from within appearing in divine form, and the pralaya-kalars become released. There are four courses of discipline enjoined on the Sakalar to be observed by them, in order to attain perfection or Spiritual Bliss. The aspirants among them, follow the disciplines of Sariya, Kriya, Yoga and Jnana. Sariya is a form of external worship performed by cleaning the holy temples, gathering flowers and offering them to God and doing other works pertaining to the temples like a servant serving his master. Sariya is called **Dasa-marga** or path of a servant. Saint **apper swamy** followed this method of worship. The object of this worship is the attainment of **Salogo Patham**, or living in the spiritual world of God.

There are two realms of spirit and matter one within the other. The Supreme Head is everywhere. Supreme Bliss is found only in the spiritual world of God.

Kriya is an external and internal form of worship and it consists, in collecting flowers, cultivating flower gardens, making garlands of flowers and singing praises of God and praying unto God. This path is the path of a good son worshipping his father for help and all good things of this earth; and it is called **Sat (or Sar) putra-marga**. **Saint Sambanda Swamy** followed this method. The object to be gained by this form of worship, is called **Samypya**-living near God in His Realm.

The third discipline is Yoga-meditation. This is an internal form of worship. It is communion with God, being in union with Him as a friend with his friend. This communion with God is through contemplation, meditation, prayer and love. This relation between the Yogi and God is that of a friend to his friend and it is called **Saga-marka** or path of friendship. The object of this form of worship is to gain the ideal state of beatitude called **Sarupiya** or attaining the form of God. By attaining the form of God, the Yogi does not become God, but it is the state of Bliss.

Saint Sundara Moorthy Nayanar observed this discipline and lived the life of a Yogi and attained the form of God, the Highest Omnipotent, all merciful and all intelligent.

The last three steps or paths, the Aspirant has to pass through, in order to reach the next highest discipline. Jnana, which is the path of spiritual wisdom called jnana marga,

Saint Manikka-Vasaga Nayanar adopted this jnana-marga and attained perfection. His Thiru-Vasagam amply illustrates this discipline and attainment of Pati-Jnanam and enjoyment of Heavenly Bliss in full measure. Unforgettable faith and love in God is the fountain of the Supreme Bliss. The attainment of Supreme Bliss is called Sayujiya, Union with God, the highest ever attainable.

APHORISM 4.

4. அந்தக் கரணம், அவற்றின் ஒன்றன்று அவை
சந்தித்தது ஆன்மாச் சகசமலத்து உணராது,
அமைச்சு அரசு ஏய்ப்ப நின்று அஞ்சு அவத்தைத்தே.

The fourth, fifth, and sixth sutrams treat respectively of the nature of Pasu, Pasam and Pati whose existence has been logically proved in the first three sutrams.

PARAPHRASE.

The soul is not one of the Andhakaranas, the inner faculties, viz. Manas or mind, Buddhi or intellect. Chittam or store of impressions or memory, and Ahamkaram or Power or faculty of rash assertion. The soul has no knowledge, because its consciousness is obscured by inherent impurity or egotism called Anavam.

Just as a king transacts his business in conjunction with his ministers, the soul acquires knowledge with the help of the inner faculties in five states of consciousness, viz/ waking state, dreaming. deep-sleeping state, fourth or Turiya, and beyond Turiya or Turyatita state. (Nanavu, Kanavu, Urakkam, Per-urakkam, and Uyirp-padakkam.)

In the waking state only the soul will be able to have some knowledge and in the other states it gains little knowledge. But in the supramental or yogic state it can gain spiritual knowledge.

This Sutam consists of three arguments:...

1. The Soul is not one of the Andhakaranas.
2. The Soul has no knowledge because of egotism (Sahaja-malam or Anava-malam).
3. The soul undergoes five states of consciousness (avasthas) namely waking, dreaming, dreamless sleep, Deep sleep, an, ultra-consciousness.

NOTES.

There are two classes of Andha-karanas:....

1. The inner andhakaranas are Kalam, Niyati, Kalai, Vidya and raga. These are sheaths or covers of the Soul and are in a subtle state. Soul has a general awareness. No one claims that any one of them is the Soul.
2. The outer andhakaranas are manas, Buddhi, Chittam and Ahamkaram.

The mind receives impressions or images of external objects and doubts what they would be.

Buddhi reasons and decides what they are.

Chittam or memory stores the impressions and considers what they are.

Ahamkaram ventures to decide, Buddhi is the highest of the inner faculties and the chief minister of the soul. It can discriminate between right and wrong. The other inner faculties are ministers helping the Chief Minister with all information supplied by the external senses.

It is contended that the soul is one of the Andhakaranas. Soul is an intelligent spiritual monad. But the andhakaranas are material, being the evolutes of Maya. They are channels conveying impressions to the soul. They are like the ministers of a king and are not conscious.

FIRST ARGUMENT.

PROPOSITION.

The Soul is not one of the Andha-karanas.

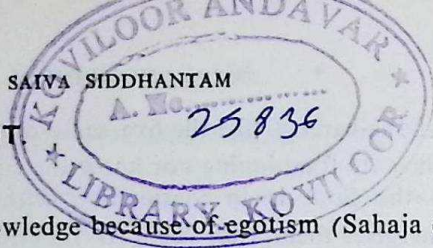
REASON.

Because, the Andhakaranas are generally considered intelligent, when compared with the tatus below them. But the five senses in their own nature or right, are not intelligent. But if they are compared to the Soul above them, the Andha-karanas are not intelligent. The Soul being intelligent and conscious, is not one of the Andha-karanas.

The Andha-karanas like the five sense-organs do not know that they are functioning nor know the functions of others. When the Soul is in conjunction with the Andhakaranas and energises them, they begin to function. Therefore the Soul is not one of the Andhakaranas.

ILLUSTRATIONS.

1. The Andhakaranas perceive things through the five senses. The soul knows what the Buddhi has decided. The perceptions of the Manas and Buddhi reach the Soul, like the waves of the sea reach the shore. The soul is different from the Andhakaranas just as they (andhakaranas) are different from the sense-organs.
2. While perceiving, the soul as **Chittam** becomes aware of something and considers; as **manas**, it receives impressions and and doubts; as **Ahamkaram**, it questions them and rushes to decide them; and as **Budhi**, it discriminates and determines them. As the Soul comprehends those impressions differently, when it energises each of the Andhakaramas, the soul is different from them, just as the sun and moon which mark the divisions of time are different from them.
3. A. U. M. Vindu, and Nadam are the Symbols of Ahamkaram, Buddhi, Manas, Chittam and Soul each respectively. Nadam the Symbol of the Soul is inseparable from all the letters. All these five letters constitute Pranava or Aum or Suksma Panchakaram, the Symbol of the Spiritual Reality. Thought and ideas, the forms of consciousness arise and change, when the Soul comes in conjunction with the Andhakaranas, just as tidal waves rise and fall, when the Sun and the moon are in conjunction.
4. Sadasiva and Iswara are the presiding deities of Nadam and Vindu which with Ahankaram, Buddhi, and Manas constitute Pranava or Aum. Brahma, Vishnu, and Rudra are the presiding deities of "A. U. M."



SECOND ARGUMENT.

PROPOSITION.

The Soul has no knowledge because of egotism (Sahaja or Anava Malam.)

REASON.

Because Anavam or egotism or self-conceit called "I" and "mine" confines or circumscribes the Soul's consciousness which is pervasive, and compels the soul not to extend its consciousness to the Spiritual World. So Anava-malam prevents the Soul from attaining spiritual knowledge.

ILLUSTRATION.

The Soul does not know any thing, unless it is equipped with a body, product of Maya, in order to enlighten it. The anava-malam conceals the intelligence of the Soul, just as fire-wood conceals fire within itself. Though the fire is one with fire-wood, still it does not cease to exist.

THIRD ARGUMENT.

PROPOSITION.

The Soul undergoes five states of consciousness namely states of waking, dreaming, dreamless sleep, deep sleep (Turiya), and ultra-consciousness (Turyatitam.)

REASON.

Because the Soul in the Kevala State is formless being in a subtle form of a tatwa or faculty, and is hidden in the impurity of egotism or anavam.

ILLUSTRATIONS.

1. In the **waking state**, the Soul is in the region of the Fore-head associated with twenty-five active organs and five organs of cognition and five organs of action. In the **dreaming state**, the Soul is in the region of the throat associated with the twenty-five organs only, excluding the ten external organs. In the **dreamless sleeping** (Susupti) state, it is in the region of **heart** associated with three

organs, namely Prana, Purudan and Chittam. In the **deep sleep** (Turya), it is in the region of the **navel**, associated with Prana-Vayu and Purudan. In the **ultra conscious** or **Turyatita State**, it is in the region of **Muladhara** associated with Purudan alone.

2. The Soul, when it reaches the forehead in the waking state, experiences all the five states. It is conscious of each perception through each organ and it withdraws from them. When the soul passes downwards from waking state to turytita or ultra-conscious or unconscious state, it leaves the faculties set by set. Turyatita state is the Kevala state or unembodied state. When the soul is in the Suddha or pure state, the states of consciousness are in reference to Dasa-kariyam or Dasa avasthas; Viz:—

1. Tatuva-roobam or Pasa-roobam.
2. Tatuva-Darisanam or Pasa Darisanam.
3. Tatuva-Suddhi or Pasa-suddhi.
4. Atma-Roobam or Pasu-Roobam.
5. Atma-Darisanam, or Pasu-Darisanam.
6. Atma-Suddhi or Pasu-Suddhi.
7. Siva-Roobam or Pati-roobam.
8. Siva-Darisanam or Pati-Darisanam.
9. Siva-Yogam.
10. Siva-Bogam.

NOTES.

There are five State or Avasthas in the Suddha State.

When the Soul realises Jnanam (Sutra 8) it gradually gets a clear knowledge of the three Partharthas, Pati, Pasu, and Pasam. These five states of consciousness are caused by the association of all or some faculties and by non-association of any of them with the soul.

In the kevala, or Turyatita state the spiritual monad is unembodied and its consciousness is in a potential condition. Then the Spiritual monad, when embodied, (or in the Sakala State) is called Purudan, as its status is that of a faculty devoid of consciousness.

In the next higher condition of Turyam or Per-urakkam, life begins with the Purusha faculty, and Prana Vayu or Vital, air in a breathing body with no consciousness.

In the next higher condition Sushupti or Urakkam the body, Chittam and mind are developed and consciousness originates.

In the next higher state of swappana, or dreaming state all the bodily faculties are developed, except the five senses of cognition and the five senses of action. The body thus formed is called subtle or Sukuma body or linga sarira.

In the next wakings state, human personality is developed as a product of primordial matter or maya according to the process of evolution. The Spiritual monad or Purudan becomes conscious and is known as the Soul.

The spiritual monad was unconscious in the kevala state on account of the obscuration by anava-malam.

After it is embodied, the anava malam becomes less powerful, and as the soul attains spiritual wisdom, the egotism or anavam vanishes or becomes inactive and function-less.

The Divine washerman has applied the two impurities, maya-malam the primordial matter, and Karma, a sprout arising from matter, in order to purify the soul of its dirt, the anava-malam or egoism, just as a human washerman applies fuller's Earth and Cow-dung to remove the dirt of the soiled linen and washes it off with pure water.

FIVE STATES OF CONSCIOUSNESS.

FIGURE 10.

Avasthas.	Stations.	Body.	Tatwas.	Kinds of Consciousness.	Siva Tatwas.
Jagrat waking.	Between eye-brows.	Gross, or Sthula body.	35	Normal consciousness.	All 5 Siva tatwas active.
Dreaming	Throat.	Subtle or Suh- suma body. (Astral.)	25	Consciousness in dreaming, subconscious.	All active except Suddhu Vidiya
Susupti.	Heart.	Karana or potential body.	3	Consciousness in sleeping, sub-conscious.	All except suddha Vidya & Maheswara.
Turya.	Navel.	Body under developed.	2	Unconscious.	Nadam and Binda only.
Turiyatita.	Between Navel and Anus.	Body undeveloped.	Purushan.	Unconscious.	Nadam only.

NOTES.

Subtle elements	— 5.	}	} 25 Tatwas. Subtle body.
Speech & etc.	— 5.		
Airs	— 10.		
Andhakaranas.	— 4.		
Purusha.	— 1.		
Senses of Cognition.	5.	}	35. Tatwas. Grossbody
Senses of Action.	— 5.		

Chittam }
Pranan } Karana or potential body
Prudan } 3. Tatwas.

Pranan }
Prudan } Undeveloped body
2 Tatwas

Prudan—undeveloped body.

APHORISM 5.

5. விளம்பிய உள்ளத்து மெய்வாய் கண்மூக்கு
அளந்தறிந் தறியா, ஆங்கவை போலத்
தாம்தம் உணர்வின் தமிழருள் (அறியா)
காந்தங்கண்ட பசாசத் தவையே.

The attributes of Tirodhana-Sakti,

The relation of Soul and the five senses, and the relation of Soul and God.

PARAPHRASE.

The five senses perceive their respective objects, only when they are energised by the Soul. But they do not perceive either themselves which perceive in that manner, or the Soul which enables them to perceive. (But the Soul knows them).

Similarly, the Soul knows the Changing World through the help of the Primal One. But it does not know either itself or the God who being one with it, caused it to know. (But God knows the Soul.)

Just as iron is agitated and attracted by the magnet, the Soul is induced by the Chit-Sakti of God to seek experiences. Like the magnet, God experiences nothing, and remains the same as unique God.

This Sutram consists of two arguments.

1. The five senses perceive, only when they are activated or energised by the conscious soul.
2. Even the Soul knows, only when the Arul-Sakti agitates it.

This Sutram treats how the Grace, or Tirodhana Sakti of God acts towards Soul.

FIRST ARGUMENT.

PROPOSITION.

The five senses perceive, only when they are helped by the soul.

REASON.

Because, the five senses do not perceive anything, unless the soul unites with them and acts together with them.

When the Soul co-operates with the senses, the senses perceive, and the Soul, through the senses as its Instruments, understands.

Without the help of the Soul, the senses do not function, just as the Soul does not function without the help of the Arul-Sakti or Tirodhana Sakti of God.

NOTES.

The five senses are mere passages through which they convey their impressions or sensations to the faculties of reason, the andhakaranas. These faculties act as ministers to the King, the Soul.

These external and internal organs being material are incapable of direction and initiation, as they lack intelligence. It is the Soul, as king, that directs all movements and action. The Soul being finite and imperfect, though conscious, is dependent on the Arul-Sakti of God which remains united with it, and enables it to realise Divine wisdom through emperical knowledge acquired during the several births. Finally God, the Prime Mover and Iudweller is the unique Lord of the Universe without whose will nothing will move.

ILLUSTRATIONS.

As the Soul being the King, controls the senses, his officers, and remains in the Forehead, his hall of justice, the senses do not know the Soul. The Soul by itself does not know, unless it does so, through the five senses.

Unless the Soul and the five senses co-operate in union, the eye, though seeing, does not actually see, and the ear, though hearing does not really hear. That is, real knowledge is impossible, unless the Soul is in union with the senses and stimulates them. Therefore the Soul is indispensable to the senses and the other Tatwas. So the Soul does not know without the help of the senses and the senses do not perceive without the help of the Soul. Their help is reciprocal.

SECOND ARGUMENT.

PROPOSITION.

Even the Soul knows, only when it is helped by the Arul-sakti of God, the Primal One.

REASON.

Because, the soul by itself does not know itself and the Primal One, without the help of the Arul-Sakti, just like the senses by themselves do not perceive, themselves and the Soul without the help of the Soul.

ILLUSTRATIONS.

1. You have forgotten the saying in the Veda that the world is being energised in the presence of Siva. Siva, like an eye, is an enlightener. Understand that the Soul being illuminated by God, knows and experiences, the world according to its previous deeds.

God does not experience Asat, as asat does not stand or in non-existent before Aim who is Sat.

2. Like the Stars that do not shine distinctly in the powerful light of the Sun and yet do not become the Sun itself, the Soul who receives the impressions from the five senses with the help of God, the only truth, is neither different from nor one with Him but is inseparable from Him, advaita.
3. Arul, or mercy which enlightens the Soul and causes its pasutvam or egoism to vanish and reveals its Sivadvam, exists with God from eternity, It is His Sakti and not an entity entirely different from Him. Without Him, Sakti does not exist, and without mercy. He does not exist. Sakti and Sivam are similar to quality and substance. Hara and Sakti are one to the Jnanis, just as Sun and its light appear as one to the eye.

NOTES.

This Sutam treats of the nature of Arul or Throdhana, (concealment) Sakti which stands one with Anavam, Maya and Kanma malams and stimulates them and quickens the process of attaining the Grace of God by the release from Pasam. As Arul-Sakti is one with Pasam, it is regarded as a pasam or malam, though it really delivers the Soul from Pasam.

The Soul by its essential nature is intelligence. Its consciousness being dominated by egotism is potential or dormant in Kevala or Turyateeta state and the Soul is ignorant of the external worlds beyond itself. The Soul is like a baby without an eye to see, or other senses. It cannot by itself furnish itself with a body equipped with all the faculties. There is none else who can enlighten it, except God of boundless wisdom, infinite Grace and perfect purity.

The Soul (Psyche) in its Kevala state, when provided with a body equipped with all faculties, planes of experience and objects of enjoyment, becomes cognisant of the external worlds and acquires some knowledge of the physical and spiritual worlds.

Arul-sakti of God energises the son just as the Soul, energises the Senses and other tatwas. The senses do not know the Soul, and similarly the Soul does not know God. The lower does not know the higher. It is the Higher One who knows the lower one.

Infine, it is God, the Highest, the Supreme Absolute, and the Sovereign Lord of the Universe, physical and Spiritual, knows every thing. Nothing is beyond His Ken.

APHORISM 6.

6. உணருரு அசத்தெனின் உணரா திண்மையின்
இருதிறன் அல்லது சிவசத்தாமென
இரண்டு வகையின் இசைக்குமன் னுலகே.

Fourth aphorism treats of the nature of Soul and the fifth one treats of the nature of Passam or of Arul-Sakti (Tirodhana-Sakti) which is with Anavam, Maya, and Karma, and stimulates them.

First Sutram treats of the **General** nature of God.

Special Nature of God, the Supreme absolute Spiritual Reality in contrast with the world, Asat, is treated herein.

PARAPHRASE.

If God who helps the Soul to know things, be of such nature as can be known through Pasu Jnanam or the sense perception, and through Pasu Jnanam or mental faculties (inference), then, He will be an Asat, or a material thing subject to changes of evolution, existence and involution.

If He is not knowable by any means, He will be non-existent or non-apparent, like the horn of a hare or hare of a tortoise which cannot be visualised.

God is neither knowable in that way nor unknowable by any means. He is neither Asat nor non-apparent.

Therefore the learned say that He is spiritual, Siva-sat or Chit-Sat. Supreme Absolute Spiritual Reality of infinite wisdom who is beyond Manas and Vak (Pasujnanam and Pasa Jnanam and knowable only through Divine knowledge, Pati Jnanam, inspired unto the Soul intuitively by the Grace of God.

Just as Maya, the first cause of the world is material energy (Sada-Sat), God, the efficient cause is Siva-Sat of infinite intuitive wisdom.

EXPOSITORY NOTES.

This aphorism shows the difference between sat and Asat.

Both Sat and Asat are real. Sat is not subject to changes. It is permanent or immutable. It is changeless real existence. Asat is real existence, subject to transient changes. Asat is not the negative of Sat. Asat is changeful and Sat is changeless.

Asat is reality of the lowest order. Sat is of the highest order. Sat is God. Soul is Sat-Asat and is lower than Sat and higher than Asat.

Distinction between Pasa Jnanam and Pasu Jnanam and Pati Jnanam is shown here.

Pasa Jnanam is knowledge of matter derived through the senses, the evolutes of Maya. Senses are material and can perceive material objects only. They cannot perceive spiritual existence.

1. Soul in its embodied state is called Pasu because it is limited by pasam. Senses and inner faculties assist the Soul. Though soul is spiritual and different from matter yet it knows with the help of the faculties. It knows only when instructed.

In spite of this fact, the soul thinks that it is independent of everything and that it is God.

This knowledge is Pasu Jnanam. Both Pasa Jnanam and Pasu Jnanam are finite and hence they are inefficient and inadequate to enable the Soul to realise God, the Spiritual Reality.

It is Spiritual knowledge or Divine Grace, and not finite material knowledge, that can reveal God to the Soul.

This Sutram consists of two arguments.

1. Everything known through or by means of the senses and inner faculties is changeable Asat.
2. What is neither knowable nor unknowable, but is beyond speech and mind, and yet comprehensible through Divine Grace is Siva, the Absolute Spirit, Sat.

FIRST ARGUMENT.

It is only material things that are the objects of perception and inference. Immaterial or spiritual being is discernible or knowable through Spiritual or Divine Knowledge.

The purpose of creation being to release the Soul from Pasam, Knowledge of pasam becomes necessary to distinguish pasam from soul. Similarly knowledge of the nature of Soul is essential, as a step to know existence of a Sublime Spirit moving, acting, and Controlling the universe physical and spiritual,

Therefore knowledge of Pasam and Soul (Pasa Jnanam and Pasu Jnanam) are necessary steps in the ladder to obtain spiritual or Divine knowledge.

It is only through the Grace of God that the Soul is able to reach the Sacred Feet of Lord Siva.

This fact shows that the fettered soul can realise God through Divine knowledge or Siva Jnanam only, and not through Pasa and Pasu Jnanam at all, though these are great steps to attain Divine Knowledge.

PROPOSITION.

Everything known through the senses and inner faculties is Asat, Changeable.

REASON.

Because such knowledge as obtained through the senses (Pasa Knowledge) and such knowledge as obtained through the Andhakaranas (Pasu Knowledge) differ from time to time according to the function of the three qualities of Rajas, Tamas and Sathva, the constituents of Prakriti, Rajas being in excess of Tamas and vice versa. Accordingly the Soul at one time knows one thing and at another time knows something different from it. Its knowledge changes, and hence it is luminous and non-luminous.

Therefore what is perceived through the senses and inferred through the Andhakaranas or reasoning faculties is Asat, or thing which is subject to changes, and it is the lowest of the three ultimate realities, God, Soul, and the World or pasam.

ILLUSTRATIONS.

Hear, O thou who art ignorant of the nature of Asat, all, things perceived and inferred through the senses and the inner faculties will be found as Asat by the one who understood the true-Nature of Sat.

O Thou who art not Asat (but intelligent), if thou seekest analogies for the nature of things that appear and disappear in this world, or things that are subject to changes, they are a writing on water, a dream and a mirage,

SECOND ARGUMENT.

PROPOSITION.

What is neither knowable nor unknowable but is beyond speech and mind, and yet is comprehensible, is Siva-Sat, the Absolute Spiritual Reality.

REASON.

Because, if a thing can be known through the senses and mental faculties or Andhakaranas. No other thing is required to illuminate the soul for obtaining such knowledge. What is luminous does not require any other thing to illuminate it.

If a thing cannot be known by any means whatsoever, then also no other thing would be needed to enlighten the soul, as no knowledge would be available. Because the thing cannot be known, it is not a non-entity. If God is not known, He is not a non-entity.

NOTES.

If God can be known through sense-perception and mental deduction, then God must be a unit separate from the Soul.

As God is in implicit union or advaita relation with the Soul, the Soul would not know God as a separate thing, but know Him as one with it.

While God is in inseparable union with the Soul, God's infinite knowledge will prevail over or outshine the Soul's finite knowledge, just as the powerful Sun's light will obliterate the small lamplight.

Then the Soul can know God through His Spiritual wisdom outshining its own.

"Unless the Soul realise God through His Spiritual wisdom, as its eye, it would not be able to describe Him as possessed of such and such attributes, forms and qualities."—Manikavasagar.

ILLUSTRATION.

1. If God is understood that He is neither Sat nor Asat, state why He who is neither Sat nor Asat, is known to exist. He who found the truth, will say that He exists. If He cannot be known through human intelligence, and cannot be known by any means, then in both ways He becomes an Asat.

The Truth that cannot be known through finite knowledge, is the Truth that can be known through the Arul-Sakti of Siva which is in advaita relation with the Soul.

2. All the Tatwas or faculties, through which you know, are Asat, and hence they are Achit also. Therefore none of the faculties can know the Primal One. Even you who know things through your faculties, cannot know the Primal One. If you examine it you who know other things as distinct from you, will know Him as different from you. He who has understood himself through Spiritual knowledge emanating from his advaita relation with the Primal One, will know himself not different from, but one with the Primal One.
3. If God can be known through meditation with the help of mind and other organs, then He becomes Asat.

If there is a meditation without the help of human faculties, it would be a meditation in the Thuriyatetha State in which the Soul is ultra-conscious or in which the consciousness of the Soul is not manifest but is in a potential state, because the soul is a conscious spirit. This meditation is a fiction.

If the meditation be neither with nor without the help of human faculties, the object of meditation is a non-entity

To meditate on an object beyond the scope of meditation, as if it were an object within the scope of meditation, is also a fiction.

Therefore that which is meditated upon with the help of His Grace is Param, the Divine Spirit. It is not a non-entity.

It is not possible to know God, through Yoga meditation, unless meditation is performed with the help of the Spiritual Grace of God.

4. The relation between God and Soul being non-separateness, God is not different from soul such that it might know Him.

Though He is in the Soul in a subtle form, He cannot be known by the Soul in its consciousness. Just as the eye which the Soul helps to see and is one with it, does not see the Soul. The understanding of the Soul which is helped by the Primal One to know things does not reveal Him to the Soul.

- 5 Because Sivam is not knowable, He is not an object that can be called "That", a non entity. If so, He becomes an object of knowledge, and there has to be one who knows Him as such. The known thing is jneya and the knower is Jnatha. Because the Primal One is in the consciousness of the Soul as one with it, and is not different from it as an object of knowledge. He is one with it and pervades its understanding. Therefore the Soul so feeling itself is also Sivam.

EXPOSITORY NOTES.

Material objects are distinguishable by their attributes and perceivable by the help of the senses and mental faculties.

God being spiritual is not knowable by human faculties which are material or Asat. Spirit alone can understand spirit.

The material world is subject to changes and is called Asat though real. It is of the lowest order of the three ultimate Realities.

God is Sat. It is real and permanent or not subject to changes of evolution, maintenance and involution. (birth or death). Because He is not knowable by human faculties, is He a non-entity? No, He is the One who energises the Universe, the Prime Mover and In-dweller of the Universe, He is Sat, real and changeless. He is Pure Intelligence, Chit.

Can Asat which is material, inert, and unconscious know Sat, Pure Intelligence? No. God is Sat and Chit. He is known in the ancient Agamas and again in the Vedas as Satchidanandam, Absolute Truth, Infinite Intuitive wisdom and Boundless Bliss.

He is in inseparable union with the souls and the Universe and has evolved them, being omnipresent. God being in advaita relation with the Souls, the souls have a direct and immediate apprehension of His infinite wisdom. It is through this divine wisdom, Pati-Jnanam, that the Souls realise God as one with them and as the Supreme Absolute.

The sages and saints who realised God, have sung hymns of praise of the Supreme Absolute Spirit. Among those saints, are the following Jnana-Sambandar, Tiru-navakarasar, Sundarar. Manika-vasagar, Thayu-manar, devotees of Lord Siva.

God, the Absolute is spiritual, formless, attributeless and is beyond time-space. He takes no incarnation (Avātar).

Jnanis who realised God call Him Para-Sivam, ~~beyond~~ and also call Him Pati-Sivam, as He is in inseparable union with Souls and the physical universe. He is the biggest of the big and smallest of the small and is both transcendental and immanent. He performs through His Sakti five acts (Kriyai), evolution maintenance, involution, concealment and Anugraha, (mercy). In connection with His five acts, He manifests eight fold qualities, Viz:—

- | | |
|-----------------------------------|--|
| 1. Infinite Pure Intellige. | 5. Infinite Purity |
| 2. Self-existence. | 6. Infinite Grace or
Mercy or Anugraha. |
| 3. Infinite Power or omnipotence. | 7. Boundless Bliss, and |
| 4. Omniscience. | 8. Freedom from Pasam. |

God the Primal One being transcendental is Sovereign Ruler, and judge of the realms of Spirit and Primordial matter. Hence He is known as Para-Sivam. His sakti or power is in inseparable union with Him. He is not without His Sakti and no Sakti is there without Him. His sakti is called Para-Sakti.

When Chit-sakti functions Sivam is called Sivan. When Sivan does his five activities through His Chit Sakti He is called Pati. This Para or Chit-sakti acts in the forms of-

1. Adhi or Arul Sakti (Tirodhana Sakti.)
2. Iccha-sakti.
3. Jnana-sakti.
4. Kriya-sakti,

The Arul Sakti of God furnished the Spiritual monad or Soul with Tanu Karana Puvana and bogam and Soul concealed itself from it, and stands by the three Malams Anavam, Maya and Karmam, and stimulates them to function in order to expedite consumption by the Soul of the consequences of Karmam and thereby to obtain empirical knowledge of the world and to clarify its knowledge thus gained. When the Soul understands the distinction between knowledge of Sat and Asat, the Anava malam looses its hold of the Soul and finally vanishes and the other two malams also disappear, as the purpose for which they were created has been achieved,

To wash away the impurity of Anavamalam, the maya and Karma malamas were created, just as the dirt of a piece of soiled linen is removed by the application of Fullers' Earth and pure water.

Arul Sakti really confers on the Soul the Grace of God, though it conceals itself from the Soul. Because of its association with the malams, the Arul Sakti is called a malam or Tirodhana Sakti.

Ischa-Sakti is the energy of Volition or Will to emancipate the Soul from the bond of Anavam.

Jnana-sakti is energy is energy of the form of Jnanam.

God knows, through Jnana-Sakti the nature of Soul's Karma and assigns to the Soul the fruits of its acts. Kriya-Sakti is the executive power by which God evolves the world and provides the souls with causal, subtle and gross bodies, faculties, means of sustenance and planes of experience commensurate with the Karmas of each respectively. The object of evolution of the world is to afford an opportunity, to each Soul as an apprentice, to learn its nature and that of the world and to distinguish such knowledge from Divine Knowledge or knowledge of God. This knowledge gradually leads the Soul to the sacred feet of God.

METAPHYSICS OF SAIVA SIDDHANTAM

SIVA-JNANA BODHAM.

PART 2. SPECIAL

The Spiritual affinity between God and the Souls and the advaita relation of God to the Souls and the world, stand as the background of the final redemption of the Souls from the bondage of Anavam, the root of all evil.

Perfection or Final Bliss is attainable by the Souls only through divine knowledge (Pati-Jnanam) that penetrates, by the grace of God, into the Souls, through the dark gloom of the material world composed of the illusive Maya Malam and Karma Malam. But it is achieved by them only on liberation from the dominant Anavam by the enlightening Maya.



APHORISM 7.

Nature of Sat and Asat. Nature of the Soul.

7. யாவையும் சூனியம் சத்(து) எதிர் , ஆகலின்
சத்தே அறியாது (அசத்தை). அசத்து (அறிவு) இலது .
இருதிறன் அளிவுள(து) இரண்டலாஆன்மா .

Special characteristic of Soul as a qualification for receipt, of Siva-Inanam.

PARAPHRASE.

God is Siva-Sat or Chit-Sat. He is Sat-Chidhanandam (Eternal, Truth, intuitive wisdom and infinite Bliss.) He is omniscient Omnipresent and Omnipotent. He, being omnipresent in the Cosmos nothing appears before Him as a separate entity for Him to perceive it. Asat is non-apparent, before Him, the spiritual Reality. Therefore Siva-Sat does not know Asat.

The world evolved out of Primordial Maya is Asat and unconscious, and insentient, and therefore Asat cannot know God, Siva-Sat who is all Pure Intelligence.

There is one thing which is neither Siva-Sat nor Asat, but which knows both God, Changeless Sat. and the phenomenal world, Changeable Asat. That thing is the Soul called Sat-Asat.

This Sutram consists of 3 arguments;—

1. The world, Asat, is not luminous before Siva, the Supreme Reality or Pati. In other words Pati has no experience of Asat, the world or pasam.
2. Asat is unintelligent, and therefore it does not know Pati.
3. Pasu, Soul, lives in both Sat and Asat. It is sufficiently intelligent to know or experience both Sat, (God, the Supreme Spiritual Reality,) and Asat, the material world.

FIRST ARGUMENT

Sat is supreme spiritual Reality and is one with the world. Sat is eternal pure intelligence, and Asat, which is unintelligent is Pasam. Pasam will not shine before Sat.

PROPOSITION.

Asat does not shine in the presence of God. It is non-luminous or non-distinguishable,

REASON.

Because Sat is one with the world and does not feel Himself different from the world.

Hara does not know Pasu and pasam as He is not separate from them, and as there is nothing for Him to know one by one, because He can know all things in one view. He cannot know Asat as separate from Him, even if He knows it. (Just like darkness disappears before the sun's light, Asat as distinct object disappears His all knowing infinite intelligence perceives nothing just like a man flying in the air at a high altitude does not perceive the different objects on the Earth, but perceives a blank plain street.

SECOND ARGUMENT.

PROPOSITION,

Asat does not know or experience Pati, Sat.

REASON,

Because Asat has no intelligence, when examined closely or minutely.

ILLUTRATION.

Just as one who approaches a mirage as water and finds that it is not water, one who has not apprehended the truth revealed by God's Grace, will find Asat to be Sat. When he knows the truth, he will understand that the universe about him is Asat and changeable; (though its existence is real.)

THIRD ARGUMENT.

PROPOSITION.

The Soul, pasu knows or experiences both Pasam and Pati and has knowledge of both.

REASON.

Because, the Soul is one with God and with the world and it lives in a material body fitted with instruments of knowledge to know the world. (Asat) and to distinguish both Sat and Asat. When the Soul turns towards God, as a result of its dissatisfaction with the world after long experience, the Soul, by the Grace of God becomes a recipient of Spiritual or Divine Knowledge and obtains thereby release from Pasam. Because Soul exists in Sat and Asat, it is known as Sat-Asat which can know Sat as well as Asat. It is neither of them.

ILLUSTRATIONS.

The Soul which has learned books of deep knowledge, knows both Sat and Asat. It is neither of them. It is not a third claiming equal status with either of them and it is not a non-entity. It becomes one with each of them, when it comes in contact with either of them like the smell of a flower,

When the Soul knows them, Sat and Asat, it will identify itself with either of them and know each.

2. Thou art not Sat of perfect understanding, as thy understanding changes, and is imperfect, due to the co-operation or non-cooperation of the bodily organs, just as an illness is cured when proper medicine is administered and not otherwise.

Because thou hast to experience the fruits of thy Karma and Asat does not experience them, thou art not Asat. Therefore thou art different from both.

3. As ignorance is Asat or pasam, no ignorance originates in the Primal One of pure intelligence, just as there is no darkness in the presence of light. The Soul which is ever united to God is co-eternal with Him. Ignorance adheres to the Soul, just like salt adheres to water of the Sea and not to the bed of the Sea.

NOTES.

In this example, ignorance, pasam, or malam is compared to salt-water to soul, and the bed of the sea to Pati God, So Pasam does not adhere to Pati which is free from pasam from eternity,

APHORISM 8.

பதிஞானத்தினை உணரும் முறைமை - way of attaining Pati Jnanam.

8. ஜம்புல வேடரின் அயர்ந்தனை வளர்ந்தெனத்
தம்முதல் குருவுமாய்த் தவத்தினில் உணர்த்த விட்டு
அன்னியம் இன்மையின் அரன்கழல் செலுமே.

PARAPHRASE.

The soul bound by pasam is able to know God by His help, when it is associated with God. Similarly it is able to know the world, Asat, with its help, when it is associated with the world.

The soul in its Sakala State by the help of the senses and the other faculties knows the world, while the Arul Sakti of God stimulates the human faculties from within. But it does not know itself or God who helps it to know.

Because of virtue and knowledge the soul had acquired in its previous births, God who has been immanent in the Soul and guiding it in Kevala and Sakala states, appears in the form of a guru or preceptor, and initiates the soul in Siva-Diksa, and instructs it saying "O Thou, Son of a King, having fallen among savage hunters and been nurtured by them, thou hast forgotten thy true greatness and been wandering in ignorance."

Thereupon the soul understanding its true nature, leaves the hunters for good.

The soul realising the Arul of God, becomes inseparably united with Him and attains His Sacred Feet.

This Sutram consists of four arguments:—

1. Souls obtain Divine wisdom through Tapas previously performed.
2. The Primal One, Himself, instructs the Souls, as a guru or perceptor.
3. Souls being deluded by the five senses, do not know themselves.
4. The moment the Soul knows itself to be different from the five senses, it attains the blessed feet of the Primal One.

NOTES.

The seventh aphorism explained the Special nature or aptitude of the soul to attain release or mukti. This aphorism treats of the best ways of attaining Pati-Jnanam.

PROPOSITION,

Souls obtain Divine wisdom through Tapas or religious austerities previously performed.

REASON.

Because, Sariya, Kriya and Yoga will not deliver the souls from pasam, and it is only the last step, Jnanam, that will give the Souls Para-Mukti or final release from Malam. But the three steps are enjoined on the Aspirant, as he cannot reach the final step of Jnanam, before he goes through the three steps or paths. These are graded paths each leading to a higher status in an ascending order.

NOTES.

Accordingly there are four grades of mukti corresponding to the four paths,

Through Sariya the aspirant attains Saloga, through Kriya, Samipiya, through yoga, Sarupya and finally through Jnana, Sayujya. Sayujya is Para-Mukti or the final Supreme Bliss and the other three are called Pada or graded mukti in a descending order, the Para-mukti being the highest one.

These are the four paths opened to and followed by the ancient saints and sages and fully described in Agamantan. The Saints of the Tamil Land were the originators of meditation through yoga-path.

Sariya is an external form of worship of God and consists of services to the temples and singing of Hymns with love unto God.

Kriya is a higher form of worship and consists of offering flowers and food, presenting lights and burning incenses and camphor unto the Symbol of God.

Yoga is the next step in the process of attaining divine knowledge. It consists of the control of breath, concentration of attention on the Supreme Light, introspection, and meditation with intense love of God. The yogi becomes insensitive to everything and remains in a trance and sees the Supreme Light, and is in communion with the Supreme Lord. Jnanam has dawned on him and he realises God's Bliss.

ILLUSTRATIONS.

1. Those who have performed Sariya Kriya and Yoga experience the fruits of their Tapas in their respective Heavens (Tapalogas) and they are born in high station suitable for the performance of tapas, in order to divorce their connection with the world. So say the learned who investigated it.
2. The bliss that is secured by one, fully cognisant of the fruits, by performing the prescribed sacrifices, is similar to the joy experienced by a hungry man who had his food and feels again hungry.

NOTES.

When the merits of Good and bad Karma which equally cause rebirths, are balanced by performing tapas, the soul comes to its guru and attains Jnana.

SECOND ARGUMENT.

PROPOSITION.

The Primal One Himself assuming the form of a Sar-guru instructs the soul.

REASON

Because He not being different from the devout soul and taking on the form of intelligence of the soul, as His body, He becomes luminous in the union with the soul.

NOTES.

The practice of Sariya Kriya and yoga will bring about development of knowledge and spirituality in the soul. By the fulfilment of the three paths of Sariya Kriya and Yoga, the soul recognises the neutralization or balancing of good and bad karma (Iru-Vinai-oppu), the maturing of mala (Mala-pari-paham), sight of Sar-guru (Sarguru Darson), and descent of Divine Grace (Satini-pada) on the Soul. By the practice of Tapos, one may be able to wield many powers but such powers will not last, or lead to eternal bliss. The Sarguru who becomes the proceptor of the Soul is no other than God Himself. His presence illumines the Soul and Jnana alights on it.

ILLUSTRATIONS.

These show the way in which God manifests Himself to Vijna-nakalar, Pralayakalar and Sakalar.

1. God imparts true knowledge to the Vijnanakalars, Himself being within them, as they are associated with only one impurity, Anavam. To Pralayakalars He appears as a guru in His divine form and imparts Jnanam and to Sakalars He appears as guru in a human form like that of theirs, and imparts Jnanam.

Pralayakalar is associated with two malams Anavam and Karmam. Sahalars are associated with Anavam, Karmam and Maya malams.

2. Because all souls know, when God helps them to know in their order. Pralayakalars and Sakalars who receive their instructions from the Perfect Lord of the world receive such instructions from God directly in His own form and indirectly from Him as a guru in human form. The Vijnana Kalar intuitively gets his knowledge from God to attain Mukti.
3. O'disciple, milk and tear^s which did not appear previously do appear in the mother, well adorned, as soon as she knew that she gave birth to a child. This event is due to her love of the child. Similarly God is present in spiritual soul in an imperceptible form like a shadow concealed in water. Who would know Him, if He did not appear in the form of Divine Guru.

THIRD ARGUMENT.

PROPOSITION

The Souls being deluded by the five senses, when in union with them, do not know themselves.

REASON

Because the soul knows the impressions conveyed to it by the senses just like a mirror reflects the colour of objects placed near it. Just as the colour of the mirror is not visible as it is concealed by the colour of the objects placed near it, the soul reflects the sensations of the senses and it does not reflect its real nature having been blinded by sense impressions or sense-data.

NOTES.

The soul partakes of the nature of things with which it comes in contact. It does not ever remain alone; when it is associated with material things, it partakes of their nature. It does not know its true nature. Senses are material or *asat* and are subject to changes and therefore their sensations are also changeable. What the Soul gets from the senses, is *Asat*. Soul does not know its true nature, till it understands that it is different from the senses which are *Asat*. The soul cannot know the difference between *Sat* and *Asat*, unless God instructs it.

ILLUSTRATION.

The soul knows that the sensations of the senses are similar to the colours reflected on a mirror and it also knows that the colour of the mirror is different from the colour reflected thereon. On reflection the soul knows that the sense-impressions are material, and therefore false, (*Asat*), and that the senses are different from itself. It knows its own nature different from the senses, the *Asat*. Then it becomes the Servant of God, the truth, who is different from *Asat*.

FOURTH ARGUMENT,

PROPOSITION

As soon as the soul knows itself to be different from the sense-organs, it attains the blessed feet of the Primal One.

REASON.

Because, if the rope of the swing breaks, the man and the swing falls to the ground, which receives him just as a mother would help her child.

NOTES.

When the rope of *Anava* which induces the five senses to attack the soul, breaks off, the senses fall off and the soul is free to reach the feet of God.

When the soul realises that the various organs constituting its physical nature are different from it, it then only discovers its true nature, and the nature of the organs as false. It no longer depends on the organs, and becomes the servant of the mighty God who is the only Reality on whom alone it can depend.

ILLUSTRATIONS.

1. The water of a river blocked by a bund, flows into the sea, as soon as the bund is removed, and it becomes one with the Sea. Similarly the soul restricted or bound by pasa or sense knowledge, as soon as it is instructed by a Guru, reaches the everlasting feet of Lord Siva and becomes one with Him just as the river water merges itself into the sea.

2. If every thing is God, then none will be inclined to reach His feet. If He is different from every thing, He is not God. The other senses, do not range at large and perceive things, just like the eye which goes and seeks out things even at some distance, whereas the other senses perceive things only when they are placed at their proximity.

Therefore all the sense-organs are not similar in their function. The eye is superior to the other senses. Note the superiority of the eye-sight when a blind man gets back his eyesight and feels joy, or experiences Victory.

NOTES.

The meaning of this example is that God is present in knowledge derived through the senses and in Divine Knowledge imparted by the Grace of God. Just as eye is superior to other senses, so the divine knowledge or Pati-Jnanam is superior to knowledge obtained through the senses.

3. O, you who have learnt the great truth you are not the five senses

Sakala soul who left the five senses and joined Lord Siva, will not leave Him and join again the five senses.

If Anavam and Karmam surround him again like moss or water-weed which retreated on the fall of a stone thrown there at the soul can make Anavam and Karmam leave him by meditating on Him who never forsakes him.

APHORISM. 9.

- ஆன்ம சுத்தி
9. ஊனக்கண் பாசம் உணராப் பதியை
ஞானக் கண்ணினிற் சிந்தை நாடி
உராத்துனைத் தேர்த்தெனப் பாசம் ஒருவப்
தண்ணிமூலாம் பதி, விதி எண்ணும் அஞ்செழுத்தே.

PARAPHRASE.

Purification of the soul.

Recognising the Tapas previously performed by the soul, God appears as a King, and addresses it as his son saying that the world of senses is Asat and that he is different from the senses and is of higher status like Him.

The soul then realising that He is Lord Siva and that He is in inseparable union with it, and knowing its real status, (Sat,) forthwith abandons the world of senses and reaches the feet of Lord Siva.

While the soul was one with the Andhak-Karanas and the senses, or when the soul had pasu-Jnanam and Pasa Jnanam, God did not reveal to it the truth. As soul did previously perform Tapas, (Sariya, Kriya and Yoga) God revealed the truth to it. The truth imparted to the soul is a divine gift. This is Pati Jnanam, Mey-Jnanam obtained through Tapas.

Through Pati Jnanam thus granted by the Grace of God who is immanent in the soul, but hidden like a thief, the soul finds in its own consciousness God who cannot be known through Pasu and Pasa Jnanam or (imperfect knowledge and sense-perception). On soul attaining Pati Jnanam, the Pasam ranging from E rth to Nadam passes away, like a fleeting mirage. In fine Anavam, Kanmam and Maya immediately disappear.

Then the Pati-Jnanam turns out to be a cool shelter affording comfort to the soul which was experiencing births and rebirths by its association with pasam or world of senses.

Let the soul meditate on the Sacred Five Letters according to the rule, in order to retain its state of spiritual vision, whenever the soul happens to revert to the world of senses.

This sutram explains the way of purifying the soul and the way of preserving that purity.

This consists of three arguments:—

1. Soul can know God through the eye of Pati-Jnanam.
2. God will manifest Himself unto the Soul, only when the soul renounces the world. (Pasam.)
3. Meditate on the sacred Five Letters according to law on attainment of Pati-Jnanam. Then the Vasana Malam will not affect the Jivan-Mukta.

FIRST ARGUMENT

PROPOSITION.

Realise God, the Primal One, only through divine knowledge Pati Jnanam.

REASON.

Because the Lord cannot be empirically comprehended through Vak and Manas (Speech and mind).

NOTES.

The five senses and the inner faculties of reasoning cannot function without the help of the soul. If the soul does not energise them; they lie dead, as a corpse. When those senses and faculties function, the intelligent soul accumulates physical and logical knowledge (Pasa and Pasu knowledge) These two kinds of knowledge enlarge the horizon of souls' intelligence. The soul, at this stage, through introspective reflection, arrives at a point where a ray of light falls on the soul in the form of an inspiration. Then the soul discovers the vanity or metamorphosis of the physical world, (the Asat) and is led into meditation. By the Grace of God, the soul becomes blind to the world and attains knowledge of God by His Grace.

This is the spiritual truth called Pati Jnanam. It is through Pati-Jnanam alone, the devout soul should get the spiritual Vision of God in the inner chamber of its own consciousness. This spiritual vision or illumination is attained through intuition by the Grace of God who is in advaita relation with the soul. This intuitive knowledge of God is Pati-Jnanam.

God cannot be realised from outside of the soul, as He is one with the soul at all times. So God has to be sought within the inner consciousness of the soul.

God is tatwatheethan. He is beyond all tatwas.

முப்பதுமாறும் படிமுத்தி யேணியா
யொப்பிலா வானந்தத் துள்ளொளி புக்குச்
செப்பவரிய சிவங்கண்டு தாண்டெளிந்
தப்பரி சாக வமர்ந்திருந்தாரே.

The soul becomes one with God, after knowing God (indescribable) through the incomparable happiness of the inner light after its ascent over the ladder thirty six tatwas leading to graded mukti.

Therumoolar

ILLUSTRATIONS.

1. An ignorant man tries to find whether he is vein, or nerve or bone or fat or phlegm but after search, he fails to find what he is. He thinks that he could find himself in some other way. Unless he understand first God and then himself through His Pati Jnanam, what is the other way of understanding own self at this time of release.
2. The eye which is stimulated by the soul to see, does not see itself. Similarly the soul which is energised by God to know things, does not know itself nor God who helped it to know. God who is the eye of the soul lurks in the soul like a thief; search for Him there.

SECOND ARGUMENT.

PROPOSITION.

God will manifest Himself unto the Soul, only when the Soul renounces the world (Pasam)

REASON.

Because, when the soul understands that the changing [Asat] world or pasam is the same Asat-world, what remains permanent behind the Asat world is Jnana Sorubam. A mirror does not manifest its own true colour, when its colour is hidden by the colours of

objects presented to the mirror; but when the objects are removed away from the mirror, then their colours do not appear in the mirror. What is seen is the form of the mirror itself. But similarly when the soul discards the world as impermanent or changeable, what remains permanent for the soul's experience, is the form of Jnanam or Jnana Sorubam.

ILLUSTRATIONS.

1. The Primal One who has no equal, has no attributes or Gunas of the Impure World, nor the impurities Anava and Karma pertaining to the Mixed World, nor transitory pleasure of the Suddha World, and He who is beyond the Souls, knowledge and thus, stands above the worlds and souls is God, the Absolute.

When the soul, which was one with the worlds, renounces the worlds composed of tatwas such as Akasa, will He not manifest Himself first as a surpassing wonder to the Soul, and again abides in the Soul as one with it; now the soul reaches a spiritual state in which it knows intuitively without the least aid of the senses and the other faculties.

The Primal One in this situation, is one with the soul in its purity shining as Light within the light of the Soul.

The soul which has realised God through Pati-Jnanam, after it had renounced the worlds as changing or asat, is called Jivan-mukta. Jivan Mukta is one living in a body ever after his purification, till he exhausts his residual Karma.

2. Understand, that, when all the worlds are known as Asat and are rejected as such, what remains is certainly Sat. You, (soul who have known the worlds, are not different from them, and are not Sat. If you, after relinquishing the worlds, join the Sat, the Supreme Intelligence, and serve Him and receive the Divine Form, then the Asat, the finite knowledge or pasu-pasa knowledge, will wholly leave you.

3. After abandoning all the objects one after the other as each was not Sat, if you would search or reflect in your own consciousness the Lord of the Universe whose knowledge is not finite, and meditate on Him, "in the form 'Siva is I'." (Sivoham Pavanai) and imagine Him as yourself, then through the Grace of the Lord of the Universe, all-malam, Kanmam, and Maya, (Pasam) will leave you imperceptibly, just as poison leaves the snake bitten man, on the snake-charmer meditating on Garuda (Kite) as himself. (Garuda is the enemy of serpent.)

THIRD ARGUMENT.

PROPOSITION.

Meditate on the Sacred Five Letters according to law on attainment of Pati-Jnanam.

REASON.

Because, the Jivan-mukta who is released from pasam on attainment of Spiritual illumination (Pati-Jnanam) has a tendency to be drawn in by pasam, the evil, owing to his past association with it, just as a worm or caterpillar feeding on bitter margosa bark returns to it, after feeding on sweet sugar-cane.

NOTES.

To combat this tendency of Jivan-Mukta or to prevent him from falling a prey unto the pasam, and further to support him to maintain his state of illumination as Jivan-mukta, it has become the duty of Jivan-mukta to meditate on the Sacred Five Letters Na, Ma, Si, Va, Ya. This mantra is called Sthoola Panchadsaram. When the letter 'Si' is taken as the first letter of the mantra, it reads as-Si, Va, Ya, Na, Ma and is called Suksma Panchadsaram. The letter 'Si' is known as Mukti-Panchakkaram. If the enlightened Jivan Mukta returns to the world with affection, he loses his illumination of the Spiritual Reality and becomes ignorant of Him and involved in the world or passam. Hence meditation on the Five Letters is prescribed as a medicine for the deliverance of the Jivan-Mukta from the ills of the world.

Si, va, ya, si, va is called Karana (causal) Panchakkaram, Siva, Siva is Maha Karana Panchakkaram. Namasisvaya as one word, in Sanscrit, means "adoration to Siva". There is another formula "Om Sivayanama" called Sadacharam, for meditation. Contemplation or dyanam is of two kinds called Ahadyanam and Pura dyanam.

Ahadyanam (exoteric worship) is meditation on God in one's own consciousness.

Pura dyanam (eroteric worship) is meditation on a Symbol of God, (Lingam).

There is another form of meditation called Bavanai or imagining one thing to be another.

It is Soham Bavanai and Sivoham Bavanai. "Soham" is composed of two words "Sa" and Aham. It means "It is I" or "God is I"

"Sivoham" is composed of two words "Si" and "Aham" It means "Siva is I"

In Sanscrit the Bavanai is "Tat wam Asi", That is I.

The word Pranavam means indistructible. It existed before the creation of the cosmos (andam). It is of two kinds called Sthula Pranavam and Suksma Pranavam.

Sthula Pranavam is Nadam and its symbol is "Krim"

Suksma pranavam is God (Siva) and its Symbol is "Aum" (ॐ).

ILLUSTRATIONS

1. If the soul, (Jivan-mukta) realises, through meditation on the Five Letters, that he belongs to Hara, if he worships Him in his heart by means of the Five Letters, if he raises the Jnana-fire, Kundalini, at his navel if between the eye-brows he meditates or practises Sivoham-Pavanai, God, in that state of meditation, will manifest Himself to the soul. and the soul will become His servant.

2. If you (soul) see Lord Siva in your heart through meditation on the Five Letters, just as the shadow planets Ragu and Kethu are seen only during the eclipse of either the sun or moon, Lord will appear as the Light of your soul, just as fire latent in the wood appears, when two pieces of sticks are rubbed together. Then you will become His servant just as a piece of iron in the fire will become red Hot as fire. Therefore meditate on the Five Letters-
3. If you examine the nature of the heart of the Lotus, its stalk consists of twenty-four anma Tatwas ranging from earth to Prakiruthy, its petals, seven Vidya Tatwas of impure maya, and Sudha Vidya of Suddha maya; its pollen, the sixty-four kalas of Iswara and Sadasiva tatwas, its ovary, sakti tatwa, Bindu; its seeds (the fifty one forms of Nada Tatwas.) Siva Tatwa; Arul Sakti, the foot of Lord is on it. This Lotus-heart is the Five Letters. Meditate on them.

The Jivan mukta should meditate on panchakkaram to get rid of Vasenamalam by God's presence. Saint Vagisar says.

விறகிற் றீயினன், பாலிற்படு நெய்போல்
மறைந்துளான், மாமணிச் சோதியான்
உறவுகோல் நட்டு உணர்வு கயிற்றினால்
முறுக வாங்கிக் கடைய முன் நிற்குமே.

God, the great brilliant light, who like fire in wood, and like ghee in milk, is hidden, will appear before the soul, if the Soul meditate on Him with love

சிவ சிவ என்கிலர் தீவினையாளர்
சிவ சிவ என்றிடத் தீவினையாளும்
சிவ சிவ என்றிடத் தேவரும் ஆவார்
சிவ சிவ என்னச் சிவகதி தானே.

Doers of evil do not meditate on "Siva Siva" If they do the evil will perish and they will become Devas and attain mukti Thiru mantram.

PART I

SIVA JNANA BODHAM

SUTRAM 10

முடிவான பாசநீக்கம்

10. அவனே தானே ஆகிய அந்நெறி
ஏகனாகி, இறைபணி நிற்க,
மலமாயை தன்னொடு வல்வினை யின்றே.

PARAPHRASE.

Complete destruction of Pasam.

(Anavam, Kanmam and Mayai.)

As God, the all merciful, has been one with the soul in its fettered state where in it manifested its self-conceit or individuality and indentified itself with the world or pasam, similarly the soul which now renounced the threefold pasam and had spritual vision of God, soul stand in advaita relation with God.

Then the soul would realise that it is no other than God, just as God was no other than it. Now the idea of dualism that it, (the Soul) is different from God, will appear, as an illusion. The I-ness and My-ness or egotism of soul melts away, just like the dew disappears before the bright sunshine. Purity of the soul merges in the infinite purity of Parameswaran. Knowledge and will of the soul becomes the knowledge and will of God. Now in this state of oneness of the soul with Lord Parameswaran, soul's doings whether of action, speech or thought will become those of the Lord. If the soul be in his service unfailingly, these Anavam and Maya, and the powerfull Kanmam will automatically cease to affect the Jivan-mukta. Jivan-Mukta, when he is absolutely free from the three-fold Pasam, attains Para-Mukti on his death.

NOTES.

The seventh sutram treats of the capacity of the soul to understand God or pasam. The eighth sutran treats of the way of attaining Pati-Jnanam through which alone the soul can have spiritual vision of God. The nineth Sutram treats of the way of purifying the soul.

This Sutram treats of the final destruction of the three-fold Pasam, and consists of two arguments:-

1. As God was one with the soul in its fettered state, similarly the soul in its freed state should be one with Him.
2. The freed soul being one with God, should abide unfailingly in his service.

FIRST ARGUMENT.

PROPOSITION.

As God was one with the soul in its fettered state, similarly the soul in its freed state, should be one with Him.

REASON

Because, it is, when the soul is in inseparable union with Him, that it loses the self-conceit or self-Pride of 'I' and 'Mine', and embraces the Sacred Feet of God.

NOTES.

The moment the soul is certain of the advaita relation between God and itself, the spiritual wisdom destroys its 'I-ness' and 'Mine-ness' the egotistic ideas of Anavam, and illumines the soul that God is the In-dweller and prime-mover of all.

Self-love and love of the world will not dethrone the Jivan-mukta from his spiritual state, if he meditates on the Sacred Five letters.

"By the false ideas of 'I' and 'mine', the two Kanmas, Virtue and Vice will spring. It is virtue and Vice which bring about joy and sorrow. If the false ideas of 'I' and 'mine' vanish, there will be no virtue and vice. If there is no virtue and vice, there will be no births.

Prabu Linga Leelal.

ILLUSTRATION.

As self-pride or egotism will be manifest in those who distinguish 'I' and 'He', soul and God, just like those who think that only 'I' exists, and not 'He'. God unites to His Feet, those who realise that there is no such-individual as 'I' and that it is God who is all in all and reveals Himself to them and shines in them.

NOTES

God and soul, each being mutually one with the other, God exists in the consciousness of the soul and the soul is conscious of His presence in it. God is not an object of soul's knowledge like any other external objects, as He is in the soul spiritually, as the Supreme Light of all lights. He is the Indweller and Prime Mover of the souls and the universe.

“யானென தென்னுஞ் செருக்கறுப்பான்

வானோர்க் குயர்ந்த வுலகம் புகும்” — திருச்சுறள்

The feelings of ‘I’ and ‘mine’ are nothing but vanity and self-pride. He who crushes them enters a realm higher than that of the Gods or Devas.

Tiru-Kural.

SECOND ARGUMENT.

PROPOSITION.

The soul being in advaita relation with God should abide in His service.

REASON.

Because, if the soul does nothing except with His Arul, Ignorance or maya and Karmam will not enter into its acts.

NOTES.

The soul should, now, realise that its will, knowledge, and action, do not function at all, as it has surrendered itself unto God and has become inseparably united with Him.

It is God's Arul sakti that operates in this situation. The Soul has become free from Anavam, or egotism, as soon as it attained its inseparable union with God.

Now the moment the soul realises that its actions are those of God and not of its own, Maya and Kanmam will cease to enter it.

ILLUSTRATIONS.

1. If the souls realize that the sense-organs, the product of maya, are not they, that their actions are under the control

of the Primal One alone, that Tanu, Karana, Puvana and Bogam, the product of Maya, which are the objects of their perception, are not they, and that these objects for their being stimulated, depend on the Primal One and not on them, and that they, the souls, who energise all the objects in obedience to His will, are also His servants, and also if the souls finally understand that their acts are His acts and there will not arise any Ahamya Vinai, then all their acts or works, in whatever body they may be, will cease to be their acts. (The Karmic law of action and reaction becomes inoperative.) The present experience of the fruits of past acts will also cease to be, in the presence of the Giver (Of fruits).

2. It is the duty of the good (who is naturally the leader.) to protect those who seek refuge under him. So God protects those who approach Him, for refuge but He is impartial to all, though He afforded protection to them. He transforms all those who have become one with Him and remain in His service as His devotees, into His Own Form, and exempts them from the fruits of Ahamya Vinai. All the rest who have not approached Him, cannot have the same advantage but are bound to eat the fruits of their own acts, just as they are made to experience the fruits of their previous works
3. Like the residual smell of asofoetida lingering on in the vessel after its removal, the vestige or trace of previous karmas, and the evolutes of maya, impelled by Anavam or I-ness or egotism may be felt at times by the spiritually enlightened Jnani or sage. And yet their lingering effect will not give birth to Agamya Vinai, but will cease to be, along with the evolutes of maya-as the Jnani being one with the real and in His Service, has been transformed into Lord Siva whom he looks upon as his support.
4. An ascetic or Siddha sitting in fire cannot be burnt by it. A horseman rides a swift horse, unshaken. Similarly Jnanis,

knowing how to escape the snare or trap of the senses, fix their thoughts on Divine Feet of Siva and will not, even if they perceive through the senses, suffer any harm, nor abandon their oneness with God.

5. If one realises that he, being Sat-Asat, can understand his real status only through Pati-Jnanam, Grace of God, then Asat or pasam, (Malam, maya and Kanmam) cannot attract him by its charm; and consequently he becomes united with Sat, the Merciful. For Asat is non-est in the presence of Sat, or Pati-Jnanam, just as darkness is not manifest before an.....exceedingly brilliant light.

Then the Soul will not be subject to the consequences of its acts Prarapta vinai and ahamiya Vinai will pass away with its body.

“அல்லல் என்செயும் அருவினை என்செயும்
தொல்லை வல்வினைத் தொந்தந்தான் என்செயும்
தில்லை மாநகர்ச் சிற்றம் பலவனார்க்கு
எல்லை யில்லதோர் அடிமை பூண்டேனுக்கே”

What can my sorrows, sins and past evil acts, do to me, when I am in the endless service of God, (Irai Pani) at Chittampalam in the great city of Thillai. (Nothing will effect me, when I surrender myself unto God as His servant.)

Vakisar.



APHORISM II.

சிவானந்த அனுபவம் எய்தும் முறை

11. காணுங் கண்ணுக்குக் காட்டும் உளம்போல்
காண உள்ளத்தைக் கண்டுகாட்டலின்
அயரா அன்பின் ஆரன்கழல் செலுமே,

ATTAINMENT OF SIVANUBOOTHY

The Soul in the freed state through its union with God, and its, unfailling service unto Him, attains the state of Turyam, the state of Grace. In this state God's Grace only becomes manifest. The attainment of Siva is possible only in the Turiyatitha state. This is treated completely in this sutram, though such treatment was started, in the tenth sutram, just as the treatment of the removal of Pasam was started in the ninth sutram and closed in the tenth sutram.

The author indicated in this (eleventh) Sutram the final goal, the attainment of Divine, Bliss by the words "Aran Kahzal Selume" and Ayara Anpin."

PARAPHRASE,

The nature of the eye being to see, when it is enabled to see, the soul in union with the eye enables it to see and itself sees. Similarly, the nature of the soul is to know, when it is enabled to know God, being one with the soul enables it to know and God Himself knows. The eye cannot see independently of the soul and the soul cannot know independently of God. The eye and the soul should be in advaita state and so God should be one with the soul. The eye depends on the soul and the soul is dependent on God. The eye or the soul cannot function, unless God is one with both of them. The soul cannot know without the help of God. The soul being in union with God, is conscious of God's help in enabling it to know and also is conscious that God Himself knows. God's help in the fettered and freed states is the same. God does not suffer any change by helping the soul to know and Himself knowing. Love springs up in the soul, in gratitude for His help. By unfailling love unto God, the soul maintains its advaita relation with God. By its advaita knowledge and unfailling love. the soul, attains Divine Bliss, Sivanandam. Sivanuboothy or Nishtai.

This Sutram consists of two arguments.

1. God also knows the experience of Souls.
2. Now, if the soul, the Jnani, unforgetting His help, praises Him with unceasing love, will reach His Sacred Feet.

FIRST ARGUMENT.

PROPOSITION.

God also knows the experience of souls.

REASON.

Because souls do not know anything by themselves without the help of God.

NOTES.

Unless the lamp-light joining the light of the eye, falls on the object, the eye cannot see the object. Similarly, God is one with the Soul and helps the soul to know things. Unless God helps the soul, the soul does not know anything by itself. Hence God is all in all and is indispensable to the soul. He is the Indweller and Prime Mover of the soul and of everything in this world. Tirumular expresses this idea thus,

“ஒன்று கண்டீர் உலகுக் கொருதெய்வம்
ஒன்று கண்டீர் உலகுக்குயிராவது”

“Know that there is one God in the World,

Know that he is the Soul of the World.”

So God is the soul of the soul, and nothing will move in this world without Him. He is one with the world at all times. He is love. By this force of love all souls and other things of this world become animated and move just as the planets revolve around the sun by the force of Gravity. God being one with the souls, is fully conscious of all things, which the souls are conscious of.

ILLUSTRATIONS.

1. The soul perceives objects through the five senses, only when it is in union with each of the senses. It perceives one object at a time, as it helps each sense to function at a time. It cannot perceive all the objects of the five senses at once, as it does not induce all the five senses to function at one time. Therefore the soul perceives objects one by one, when each sense functions.

God does not perceive through the senses like the soul. He is all-knowing, omniscient. He knows all things at once or simultaneously.

Note. But when God is in inseparable union with each soul. He knows what the soul knows. He does not undergo any change ~~become~~ of this awareness.

2. When the soul becomes united with the Primal One and experiences His Two Feet, or Grace, God elevates the soul with Heavenly Bliss and increasing flow of love, and also becomes one with it. Therefore will He not through the knowing soul, know Himself or that which the knowing soul knows.

Note. One knows his own reflection in a mirror. Similarly God knows Himself in the soul as a mirror.

SECOND ARGUMENT.

PROPOSITION,

If the Jnani forgetting, His help praises God, Hara with unfailing love he will reach His Sacred Feet.

REASON,

Because, He being in inseparable union with souls metes out to each the consequences of his acts, according to their merit.

ILLUSTRATIONS.

1. Though the Sun is common to all, only those who have sight can see its light. The blind cannot see its light. Similarly, Isan is omnipresent. He is in everything. Only those who are free from Pasam will see Him. Those bound by Pasam will not have a Vision of Him.

The sun causes only the matured lotus to blossom and not the un-matured lotus. Similarly though God is present in all, He will remove the pasam of the souls who praise Him with unfailing love; and are one with Him.

2. As the moon gradually disperses the darkness of the night, the Primal One who by His exceeding love is in the souls from eternity, dispels their Pasuthvam or egotism (Malam) little by little and draws them to Himself, just as a magnet attracts a piece of iron to itself and keeps it under its control. By the performance of this operation, He suffers neither weariness nor change.

3. If it be asked whether, when the souls attains the sacred Feet of Hara, it becomes one with Him, after perishing or without perishing.

If it is said that it becomes one with Him after having perished as it has perished there cannot be any union.

If it is said that the soul without perishing becomes one with Him. This is impossible as it forms a duality with Him. The soul is different from Him as the impurity of Anavam still clings on to it. It is only when the soul is free from the impurity or when the soul attains purity, that it can become one with Him who is perfect purity. Impurity and purity can never exist as one, but as two different things. Therefore a union is possible only when the soul attains purity by getting rid of the impurity of Anavam.

Just as salt, when it loses its hardness in water, becomes one with water, so the soul, after ridding itself of its sahasa or innate impurity of malam, becomes one with the Sacred Feet of Hara and becomes His servant. The soul being His servant does nothing except on His order, and so the soul has nothing to do of its own accord, and therefore has no opportunity to be caught in the net of the three-fold pasam.

4. The sun in the early morning being hidden among the clouds is not visible; As the banks of cloud are dispelled a little, the sun becomes visible with limited brilliance. When all the clouds are driven away by a strong wind, the sun appears in its full brilliance and spreads its shining rays of light every where,

Similarly, the soul in the Keval state is unable to exercise its consciousness, as its consciousness is concealed by the Anava malam connate with it from eternity.

Thereafter when the soul gets the help of the sense-organs in the Sakala-state, it is able to acquire some limited knowledge, and perceives things of the World. When the malam is completely driven off by the Grace of God in the Suddha state, the soul regains its original pervasive intelligence and attains the Sacred Feet of God and gets itself absolved from the impurity of malam.

APHORISM 12.

சிந்தைக்கெட்டாத கடவுளை சீவன் முத்தர்
வழிபடும் முறை

12. செம்மலர் நோன்தாள் சேரல் ஒட்டா
அம்மலம் கழிஇ அன்பரோடு மரீஇ
மால்அற நேய (ம்) மலிந்தவர் வேடமும்
ஆலயம் தானும் அரன்னைத் தொழுமே.

The Jivan-Muktar's form of warship of God who is incomprehensible by thought and speech, (in order to maintain his state of Bliss, till he attains Videha Mukti or Para-mukti.)

PARAPHRASE.

Jivan-mukta is one who has already attained the Sacred Feet of Lord Svya. Lord Siva appears in him as Joti or light at Suzhi-Munai, through unfailing love unto Him. If his thought, desire and activity (Jnanam, Icchai and Krya) impel Jivan-mukta, at times to pursue the three-fold Pasam whose nature is to induce him to forget God and prevent him from attaining His sustaining Feet which are like the blossoms of red lotus, the Jivan-mukta is now directed to wash off the three fold pasam with Jnana-water or spiritual wisdom.

He is further directed to join the company of saints or Jivan-muktas who are replete with true knowledge and unforgetting love, to do away with delusive knowledge and to worship their Forms or Emblems and Siva-linga in the temples, as Lord Siva Himself.

Note. This is the method by following which the Jivan-mukta can maintain his state of Bliss, till he attains Vithega-Mukti or Para-Mukti.

This aphorism points out the objects which the Jivan-Mukta should seek, if their thought, desire and activity at times, tend to be drawn by the world of Pasam. This aphorism contains three arguments:—

1. Jivan-Mukta must get rid of the three malams, anavam, maya and Kanmam.
2. He must join the company of Siva-devotees or Baktas.
3. He must worship the forms or Emblems of Siva-Baktas, and Siva-Linga ^{as} ~~and~~ Siva.

This aphorism shows how Lord Siva being in the form of the sacred Five Letters and beyond comprehension by thought and speech (Manam and Vak) can be seen and adored by Jivan-mukta in a visible form.

FIRST ARGUMENT.

PROPOSITION.

Jivan-mukta must get rid of the three Malams, anavam, maya and kanmam.

REASON.

Because, these impurities attach even those Jivan Mukta who had already been released from them and realised the sacred Feet of God, and cause them to forget the True knowledge of God and induce them to renew their interest in the world of three-fold pasam and thereby to forgo their goal or mukti. Therefore it is incumbent on the part of Jivan-Muktas not to succumb to these impurities but to follow the methods recommended herein below to be free from them.

ILLUSTRATION.

The true Jnani should give up and have nothing to do with Kanmam producing Virtue and Vice, or likes and dislikes, and maya ranging from earth to Pure Maya Tatuva, and anavam producing illusive and finite knowledge, as these are productive of harm.

SECOND ARGUMENT.

PROPOSITION.

Jivan-mukta must join the society of Siva-Bktas or devotees, and associate with them.

REASON.

Because, the devotees who have not attained the Sacred Feet of God through unforgetting love and praise of God, will show the Jivan-mukta the wrong or evil ways, and instruct them with knowledge of evil. Therefore the Jivan-mukta should not join anyone who has not realised God and attained Divine Bliss.

ILLUSTRATION.

In order to sever their connection with those who do not love God but induce them to fall into the pit of rebirths caused by the three-fold pasam, the true Jnanis who earnestly associate with Siva's devotees and thereby obtain True Knowledge will not be affected by Prarapta Kanmam.

THIRD ARGUMENT.

PROPOSITION,

Jivan-mukta must worship the forms of Siva-Baktas and Siva-linga as Siva, in order to maintain his advaita relation as permanent.

REASON,

Because the Primal One stands as a shining Light in these two places and is visible as ghee in curd, whereas in other places, He is invisible as ghee in milk, although He is omnipresent and immanent.

ILLUSTRATION.

1. God who is beyond thought and speech, for the purpose of enabling all in this world to know Him, gives His Form or symbol to His Baktas, devotees, makes them know Himself in that Form, and keeps them in His own self or pervades them as He is pervasive. Further He makes Himself visible to them who have come to know Him without a symbol, as ghee is visible in curd. He is not visible to others bound by pasam, as ghee is invisible in milk.

2. As fire appears as a particle distinct from the pieces of wood, when rubbed together, God is one with all inanimate forms and yet is different from them. For those who do not know that He is in them, He will appear to them, if they think that a mantra Form is God. For those true Baktas who think that Form itself as God without the help of a mantra, will He not be visible to them as that Form itself.

NOTE.

The attributes of Jivan-muktas have been described in this Sutam. The necessity of worshipping the emblems of Siva-Baktas and the Siva-lingam as Siva is emphasized in the following argument.

FOURTH ARGUMENT.

Supplementary to the last Argument.

PROPOSITION.

Cease not to worship God in the two places whichever generate^{or} excite love unto Him.

REASON.

The soul is in inseparable union with nerves bones, muscles, sinews and others constituting its body. But those which examine the body to see whether the soul is the nerve,

bones, muscles or stnaws find that soul is not any one of them, but is different from them, as it is spiritual and its body and its constituents are material, though the soul activates them by being one with them.

Similarly, the Primal One who is the soul of soul, and the Soul of the universe, is in inseparable union with all things aminate or inanimate by being immanent in them. He being spiritual and the universe being material, He is different from all things in essence.

NOTES

The Jivan-mukta offers his worship into God, fully realising that He is inseparably united with the Forms of Siva-Baktas and Sivalinga; no worship will be offered to the Forms of Siva-Jnanis and Sivalinga, as God is different from them. But God is Supreme Spirit. The world is matter. They are two different entities. Spirit is Pervasive and is immanent in all material things. God, the supreme spirit is the smallest of the small and He is immanent in all things, in all particles of an atom. He is the Indweller. It is emphasized that all Jivan-Muktas should offer worship to the forms of Siva-Jnanis or Baktas and Siva-Linga in the temples; As God is the Indweller in them, though He is different from the Forms and Siva Linga.

The general law is that Jivan-Mukta should renounce all pasam and associate with Siva-Buktas and worship the Forms or symbols of Siva-devotees and Siva-Linga in the temples. It is possible that no worship may be offered to them according to the law, on the basis that God is different from the Forms of Siva-Jnanis and Siva-Linga.

The law is supplemented by emphasizing that God should be worshipped in the places which generate the flow of love unto Him in the best way.

ILLUSTRATIONS.

- 1 To the sages God is neither different from all things animate or inanimate, nor is He one with them nor one with and different from them. When the three relations are considered synthetically, He is generally in advaita relation with them like that of soul's knowledge and eye, Everything in His Form. And yet you, who understand the truth of advaitam, worship the Form which best generates a flow of

love unto Him.

2. The trace (Vasanai) of Prarapta Vinai remaining in the body affects the soul, and the resulting pasam causes delusion in the soul. Even when the pasam is rejected as impermanent or chargeable, it returns and dominates the soul unless the Prarapta Vinai, the root cause of ignorance is completely removed, true knowledge will not successfully subdue the pasam or asat. Therefore if Siva-Baktas be sought and worshiped, Prarapta Vinai will cease to be, and true knowledge or jnanam will triumphantly shine. Therefore worship Siva devotees and Sivalinga with love.
3. God made the soul know his own nature, when he was in the darkness of ignorance unable to understand himself. God changed or transformed the nature of the soul into His own nature consisting of eight characteristics.

If the soul thereafter forgets the gracious help of God, this fault of forgetfulness will not be forgiven, like the forgetfulness caused through ignorance.

Though God transmuted the Soul's nature into His own nature yet the soul, who has been till now His servant, continues to be His Servant for ever in the state of his release, just as he was in the state of his bondage. Therefore the soul should worship the Great One, his guru for His Gracious Act of transformation.

This worship of God stands in good stead for the soul to hold fast to Him

4. O Scholar of Saiva Siddhanta (which reveals that Jivan) becomes transformed into Sivam by the Grace of God.) Vijnanakalars and Pralaya kalars with one and two impurities or malams each respectively got rid of their Pasuthvam and attained Sivathuvam, on God revealing Himself intuitively to the Vijnanakalars in their Consciousness, and on His appearing as a Divine Preceptor to Pralayakalars and performing Diksha by sight, touch and word. This scripture should be taught to sakalars with three malams, by a competent Guru.

THE END.

SIVA GNANA BODHAM

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20. Ozhivil Odukkam—Kannudaya Vallalar,
21. Hymns of Thayumanar.
22. Hymns of Pattinathu Adigal.
23. Hymns of Ramalinga Swamykal.

APPENDIX

Siva-Jnana Bodham. Sanscrit.

SUTRAM

1. ஸ்திரீபும் நபும் சகாதித் வாஜ் ஜகத: கார்யதர்சநாத்
அஸ்தி கர்த்தா சகிருத் வைதத் சிரு ஸ்த்ய ஷமாத்
பிரபுர்ஹரப்.ii

பெண், ஆண், அலி முதலிய அவயவப்பகுப்புடைத்தாய், காரியம் காணப்படுதலால். ஜகத்திற்கு கர்த்தா உளன்; யாது காது காரியமாகுமோ அது கர்த்தாவினை உடையதாம். குடம்போல; அக்கர்த்தா இக்காணப்படும் உலகினைச் சங்கரித்துப் படைக்கின்றான். இதனால் சங்காரம் செய்பவன் காரணமாவன்.

The perceptible universe has a karta or creator as it is seen. Whatever comes into existence has a karta or creator, like a pot. The creator of the Universe destroys the seen Universe and reproduces it. So the Destroyer becomes the cause.

2. அந்ய: சந்வியாப்திதோநந்ய: கர்த்தா கர்மாநுசாரத:
கரோதி சம்சிருதிந்பும் ஸாமஞ்ஞயா சமா வேதயா II

வியாப்தியினால் ஜகத்தினும் வேறுகாத கர்த்தாவாகிய சிவன், உலகத்தின் வேறுபடுத்துகொண்டு, நீக்கமின்றி இருக்கும் தனது ஆணையாகிய சக்தியினால் ஜீவர்களுக்கு அவரவர் கர்மத்தின் பரிபாகத்தினை அனுசரித்து சம்சாரத்தினைச் செய்கிறான்.

The Supreme Sivam who is not different from the Universe by His Omnipresence, stands apart from the Universe, and with His Sakti called Anai carries on His work with regard to souls according to the development of their Kanmas.

3. நேதிதோ மமதோ ரேகா தக்ஷோபரதிபோததம் I
ஸ்வாபே நிர்போகதோ போதே போத்திருத்
வாதஸ்தியணுஸ்தநௌ II

தத்துவங்கள் எல்லாவற்றையும் இங்ஙனமன்று இங்ஙனமன்று என்று நீக்குதலாலும், உடலாதிகளில் மமதை (எனதென்னும்

Transliteration by Kasi Vasi Santhinatha Iyar
translation in Tamil by Pandit Kuppuswamy Sastri.

தன்மை) யின் ஆதிக்கமிருத்தலாலும், இந்திரியங்களின் ஒடுக்கமாகிய சொப்பனத்தினை அறிதலாலும், உறக்கத்தில் போகமின்மையாலும், சாக்கிரத்தில் அறியுந்தன்மையிருத்தலாலும், சரீரத்தில் (யானேனும் சொற்பொருளாகிய) அணுவாகிய ஜீவாத்மா உனது.

As all the Tatwas are discarded one after another as not Atma, as there is the idea of my body, as dreams are known, when the senses are at rest, as there is no experience of pleasure or pain in sound sleep, and as there is a capacity to know in Jagrat, there is Jivatma in the body.

4. ஆத்மாந்த கரணாத் யோப் யந்விதோ மந்திரிபூபவத்
அவஸ்தா பஞ்ச கஸ்தஸ் ஸ்யாந்மலருத்தஸ் வதிருக்கிரியம்

ஜீவனாகிய ஆத்மா அந்தக்கரணத்தினும் வேறானவனாயினும் மந்திரியும் அரசனும் போல அதனோடு கூடியவனாய் அவித்தையாகிய ஆணவமலத்தால் தகைக்கப்பட்ட ஞானக் கிரியைகளை உடையவனாய் அவத்தை ஐந்தினும் இருப்பவனாவன்.

The soul otherwise called Jiva, though he is different from Andhakaranas, is joined to them like a King with his ministers. (Though naturally omniscient and omnipresent,) He is hidden by Anavamalam and it subject to five avastas.

5. விதந்திய கக்ஷாணியும் சார்த்தாந் நஸ்வயம்
சோபிசம்புநாநி
தத்விகாரீ சிவச் சேந்நகாந் தோயோவத் சதம் நயேத்தி

இந்திரியங்கள் விஷயங்களை புருஷனாகிய ஜீவனால் அறிகின்றன. அச்சிவனும் தானே அறிகிறதில்லை. சம்புவினால் அறிகின்றான். அதனால் சிவன் விகாரியாவானேனின், விகாரியாகான். அச்சிவனை, காந்தம் இரும்பினைச் சேட்டிப்பதுபோல், செலுத்துகின்றான்.

Indrias (Senses) know things, through Jiva, the soul. The soul does not know things by itself. It knows things through Braham. Braham does not, for this reason, become an operator. Braham makes the Jiva play in His presence, just like the magnet makes the iron play before it.

6. அதிர்ச்சியம் சேதசத் பாவோ திருசியஞ்சேஜ்ஜடிமாபவேத்
சம்போஸத்தவிய திரேகேணஞேயம் ரூபம் விதுர்புதா ii

சம்புவாகிய (சுகஸ்வரூபனா) சிவனதுரூபம் அதிருசியம் எனின்
(காணப்படாதது எனின்) இலநாம் தன்மை உளதாம்; (மலடி
மைந்தன்போல் ஸ்வரூபமின்றிய தன்மையாம்). திருசியம் எனின்
(காணப்படுவது எனின்) ஜடத் (அறிவின்றிய) தன்மையுளதாம்.
அவ்விரண்டனுக்கும் வேறாக அதாவது சத்துத் தன்மை சித்துத்
தன்மை உள்ளது. (பதி ஞானத்தால்) அறியத்தக்கதாமென்று
அறிஞர் அறிகின்றார்கள்.

If the form of Sivam or Brahm cannot be seen, He is non-existent like the barren woman's son. If His form can be seen, then He becomes unintelligent matter. He is neither, but Sat and Chit can be known, by Pati Jnanam. This is the knowledge of Jnanis.

7. நாசிச் சித்தசந்நிதென சிந்து நவித்தஸ்தே உபேமித
பிரபஞ்ச சிவயோர் வேத்தாய: ச ஆத்மாதயோ: பிருதக்

அசத்தான ஜடப்பிரபஞ்சம் சத்தாகிய சித்ரூபசிவத்தின்முன் பிர
காசியாது. பிரபஞ்சம் சிவம் என்னும் அவ்விரண்டும் ஒன்றனை
ஒன்று அறியா. பிரபஞ்சம் சிவம் என்னும் இரண்டினையும் உணர்
பவன் எவனோ அவன் அவ்விரண்டுக்கும் வேறுகிய ஆன்மாவாம்

The Universe which is Asat will not stand and shine before Siva-Sat. The Universe and Sivam will not know each other. The soul which knows them both, is different from Sat and Asat.

8. ஸ்தித்வாசஹேந்திரிய வியாதை ஸ்துவாம் நவேத்
சீதிபோதித: i
முத்துவைதாந் குருணாந்யோதந்ய பிராப்நோதிதத்பதம் ii

அநேக ஜன்மார்ஜித சுகிர்தவானான தன்னியன் (பாக்கியவான்)
தம் முதல்வனான குருவினால் “இந்திரியங்களான வேடர்களோடு
கூடியிருந்து உன்னை நீ சிவமென்று அறிந்தாயில்லை, என்று போதிக்
கப்பட்டவனாய், இந்திரிய வேடர்களை விட்டு, அன்னியமில்லாதவ
னாய் தற்பதமான சிவஸ்வரூபத்தினை அடைகின்றான்.

The fortunate soul who has attained a higher status through the performance of Sariya, Kriya and Yoga during the past many births on being informed by the Primal One as Guru, Owing to your association with your five senses who are like savages, you have not known your nature as that of Sivam, severs his association with the senses and joins Sivam on recognising his inseparability with Him.

9. சித்திரு சாத்மதித்ருஷ்டவேசம் த்யக்துவாவ்

ருத்திரீசிகாம்!

லப்த வாசிவபதச் சாயாம் த்யாயேத் பஞ்சாக்ஷரீம்சுதீ!

நற்புத்தியுடையோன், சிவஞானதிருஷ்டியினால், ஆத்துமா வாகிய தன்னிடத்தில், ஈசனை, அதாவது, அந்தரியாமியாயுள்ள சிவத்தினை அநந்நியமாயறிந்து, சிவத்திற்குன்னியமான பொய்ப் பொருள்களையறியும், கானற் சலவுணர்ச்சிபோன்ற பொய்யுணர்ச்சியினைவிட்டு, சிவப்பொருளான ஜோதிஸ்வரூபத்தினைப் பெற்று அது திடமாமாறு திரு ஐந்தெழுத்தைக் கணிக்கக்கடவன்.

The intelligent soul through Sivajnanam should recognise that Lord Siva dwelling within himself as Andariyami is not a stranger to him, but as one with him and should reject all false knowledge as mirage or illusive knowledge. He should, thereupon, get or attain the Truth or Light of Lord Siva.

* Let the soul meditate on the Sacred Panchakara so that he may maintain that state of purity.

10. சீவே நைக்யம்கதக் சித்தஸ தததிந ஸ்வவிருத்திக

மலமாயாத் யசம்ஸ் பிஷ்டோ பவதிஸ்வா நுபபூதிமாந்

சிவஞானம் பெற்றசித்தன், சிவத்தோடு ஐக்கியத்தை அடைந்தவனாய், அச்சிவன் வசத்தான் தனது விருத்தியினையுடையவனாய், மலமாயை முதலியவற்றால் தொடக்குண்ணாதவனாய் ஸ்வ அனுபவத்தை (சிவானுபூதியாகிய சிவபோகத்தை) உடையவனாகின்றான்.

The soul who has received Jnanam, who feels his oneness with Lord Siva, who feels the influence of Lord Siva in his activities and who has released himself from the bondage of Malam Maya and others, becomes one with Lord Siva and attains Sivanuboothy.

11. திருசோர்தர் தயிதாசாத்மா தஸ்யதர் சயிதாசிவ i
தஸ்மாத் தஸ்மிந் பராம் பக்திம்குர்யாதாத்மோபகாரகே ii

கண்களுக்குக் காட்டுவானும் காண்பானும் ஆத்துமாவாம். அவ்
வாத்துமாவுக்குக் காட்டுவானும் காண்பானும் சிவனாவான்,
ஆதலால் ஆத்துமாவுக்கு உபகரிப்பவனான அச்சிவனிடத்தில்
பரா (மேலான) பக்தியினைச் செய்யவேண்டும்,

It is the soul that shows things to the eye to see, and that sees things.

It is Lord Siva who shows things to the soul to know and who knows them.

Therefore let the soul offer unto God, his exceeding love.

12. முத்தியை பிராப்ய சதஸ்தேஷாம் பஜேத் வேஷம்
சிவாலயம் i
ஏவம் வித்யாச் சிவஞாநபோதேசைவார்த்தநிர்ணயம் ii

முத்தியின் பொருட்டு சிவஞானிகளான சத்துக்களையடைந்து,
அவர்கள் வேடத்தினையும் சிவ ஆலயத்தினையும் பஜிக்கக்கடவன்
இவ்வாறு சிவஞானபோதமென்னும் இந்நூலின் சைவார்த்த
நிர்ணயத்தினை அறிக.

To attain Videka-mukti, let the Jivan-mukta associate with the saints who are Siva-jnanis and worship their forms or emblems and Sivalingam, the emblem of God in the temples.

Understand that this is what is taught in Siva-Jnana Bodham about Pati, Pasu, Pasam and the attainment of Union with Sivam, as revealed in the sivagamas.

The End

Siva Jnana Bodham

GLOSSARY OF TAMIL AND SANSKRIT TERMS.

GLOSSARY

Abeda.	Oneness; non-difference, identity.
Abhava.	Non-perception a term used in Logic.
Achit.	Non-intelligence, matter, asat, non-ego.
Acchu:	Body.
Adhitam.	Super State.
Adhikarana.	Thesis, a complete argument.
Adhi-Sakti.	The original energy or power of God.
Adhi-suksma.	Most subtle, least of the least.
Aditi.	The earliest name invented to express the Infinite,
Advaita.	(A-duvita) Not two, non-dualism, non-separateness.
Agama.	Revealed word of Lord Siva. It is therefore called Saiva-Agamas. It is the treatise of twenty eight books, dealing with the three eternal verities, matter, soul and God. The letter 'A' in the word Agama means Pasam- "ga" Pasu or Soul, and "ma" Pati or God, This is the Scripture in Tamil produced by the ancient sages, munivers and arivars of the Tamil India, The Siddhanta system of philosophy is based on Agamantam, the concluding portion of the Agamas dealing with Jnana or Spiritual knowledge. Vedanta , the concluding portion of the Vedas, contains a

general view of the Spiritual Truth, but does not admit Agamas, though it contains the real substance of Spiritual Truth, revealed unto the sages long long ago. Saint Thirumular says that both Siddhanta and Vedanta are on a par Siddhanta being **Special** and Vedanta being **General**.

- Agama-Piramanam:** The authority of Saiva Agamas.
- Agnihotra:** An offering of milk and hot water.
- Ahadhyanam:** Inner meditation as worship of God.
- Ahandaharam:** Infinite space.
- Ahamkaram:** An evolute of Impure Maya displaying self-pride or individuality or 'I'ness; one of the four Andakaranas. It arises from Buddhi. Its forms are Sathvic Rayaic, and Jamasaic.
- Ahamia Karmam:** One of three Karmas, Sanchita, Prarapta and Ahamiam.) Deeds done, while experiencing the fruits of past-karmas causing rebirths
- Ahasa:** The Space which contains ^ether, the Source of Sound.
- Ahimsa:** Doing no harm to others by thought, speech or action; non-killing out of love for others.
- Ajna,** Authority. The brow, the chakra or centre of the moon connected with fore-head.
- Ajnamam,** Ignorance.
- Anainthor.** The perfected by union with God.

Analogy.	Comparison, Anumanam a method of inductive inference.
Anavam.	The original bond of darkness. The pre-cosmic evil. Self-pride and Selfishness. Egotism Aham-karam and mamakaram or Ahanthai and Mamathai.
Anumanam.	Comparison, a method of inductive inference.
Ananda.	Bliss, eternal happiness, Beatitude which is realised on the removal of pasam, through prayer. meditation and love.
Anavam.	Impurity of darkness or chirumai adhering to Vijnana-kalas, Pralaya Kalar and Sakalar and obscuring their will and intelligence. The souls intelligence and activity become as small as an anu or atom. Soul becomes ignorant. It is one of the three bonds, (Karmam, Maya and Anavam.) It is called dark malam or moola malam or original malam attaching to and connate with the Soul Just as Verdigris covering a piece of copper or the husk covering a seed of paddy. It is inherent in the Soul by its nature. It is called Malam. (Malam and Pasam are synonymous). It has many powers and causes selfishness., individuality, desire for things wanted, anger, pride, killing other living beings and causing grief to others and great joy over things obtained. The word Anavam is derived from the word Anu. It seems better to name it Anutvam. Anavam is no part of the Soul.

It is removable by the grace of God. Its function is to bend and obscure the soul's powers of knowing, willing and acting

- Andam world; the universe.
- Andan. God. the Supreme ruler.
- Andakarana. A generic name denoting all the four internal senses, manas (mind) Buddhai (intellect) Chit-tam (memory) and Ahamkaram (self-conceit). These are not intelligent, but are Psycho-physical faculties which serve as passages to convey the sensations to the Soul. Hence they are inter-mediate links between Psychosis and neurosis.
- Andhariyagam. Inner yogam, Poosai, inner worship.
- Andhariami. God who resides with the Soul without its knowledge but leads it.
- Aneka. Not one, It is a negative of Eka (one), more than one.
- Anekiswara Vadhi: A school of thinkers who hold that there are many Gods.
- Anitiya. Transcient, non-eternal; negative of Nitya, (eternal).
- Anma. Soul, Pasu. It means omnipresence Viya-paham.
- Anma Dharisanam. Knowledge of the nature of Soul.
- Anma Labum. Supreme gain. Nishdai, Sivanubhuti. Siva-peru.

Anma Suddhi :	Purification of the Soul.
Anmigam :	Relating to Soul.
Anu :	An atom. The Soul is a Spritual anu. The impurity adhering to the Spritual Anu is known as Anavam.
Anubhava :	Experience.
Anubhuti :	Experience of Bliss.
Anulapti :	Not illuminating.
Anyamam :	Impropriety. Negative of nyamam.
Aparoksha :	A kind of perception (not indirect) in which the observer and the object observed or perceived remain undifferentiated and undistinguished. Aparoksha is possible in the Samadhi of a Yogi, in which state the mind ceases to function empirically and the yogi feels himself above time and space.
Aprakasam :	Not illuminating.
Apiramayam :	That which is unknown.
Aran :	God who destroys the power of Pasam or Malam by rendering it inactive.
Aragam :	Inclination; desire; attachment. It is an evolute of Impure Maya.
Archana :	The symbolical representation of God having for its object the excitement of the Sentiment or worship and veneration.
Archanai :	Performance of worship unto the symbol of God.
Arivu :	Knowledge, intelligence, Soul.

Arul.	Divine Grace.
Arulsakti.	Divine Grace, the power of God.
Asat.	Matter, impermanent. Matter or world which is real but subject to changes. It is the opposite of Sat, (the spirit which is real and permanent and not subject to changes.) It is not a negative of Sat. It is the Source of the two impurities illusive Maya Malam and Karma Malam (material energy).
Asuddham.	Impurity.
Asethanam.	Unintelligence.
Asuddha maya.	Impure aspect of Maya which is one. It is the negative of Suddha maya, Mamaya or Kudilai which is pure. Asuddhamaya is impure on account of its association with Pasam or Malam. It is illusory.
Asura.	A Divine being, which is later known as a demon
Atta pushpam.	Eight flowers or eight qualities of an aspirant who wishes to be initiated in the Panchakara Jebam or prayer. They are 1. Non-killing 2. Control of the five senses. 3. Forebearance, 4. Knowledge. 5. Truth. 6. Devotion. 7. Love and 8. Grace.
Asrama.	The stages of Life ordained to be observed by the twice born are :— First Stage : Acquisition of learning in the house of a teacher during the first twenty four years of life. Second Stage :— Leading the life of a citizen till the age of Forty. Third Stage : Renouncing the duties of a house-holder. Fourth Stage : Devoting himself to discover greater truths from the age of forty to sixty.

After sixty, devoting himself to the teaching of younger generations and the fruits of their experience during their active and contemplative life. Each of these periods or stages of life is called an asrama.

Atman. The Supreme Self or Para Atman (God), or Jivatma (Soul) in Vedanta. In Siddhanta it denotes Soul only.

Atma-Anatma-

Viveka. Consciousness of the difference between Self and not Self.

Atheram. Centres in the nervous system. They are Mulatharam, Swathithanam, Manipuragam, Anakatham, Visuthy, Akjnai, situated at the anus, male organ, naval, heart, tongue and forehead each respectively.

Autri-Diksa. Initiation accompanied by fire.

Avasthai. State or consciousness. There are five states of consciousness.

1. Waking State (Jagarat)
2. Dreaming State (Swappana)
3. Dreamless or Sound Sleep (Susupti).
4. Deep Sleep-the state in which the Soul breathes in a body and the consciousness is not developed. (Turya)
5. State of ultra consciousness in which Purushan alone exists in an undeveloped body (Turyatitam) This Avastai is Kevala Avasthai.

There are three other Avasthais called :

1. Kevala Avasthai, or Turyatita Avasthai in which there is only Anava Malam adhering to the Soul.
2. Sakala Avasthai in which the Soul has Anavam, Karmam and Maya Malams.

The Soul has all the states of consciousness mentioned above.

3. Suddha Avasthai is the state of purity or perfection where the soul is free from Pasam and is fit to reach the feet of God.

Avatar.	Incarnation God does not descend to a human plane and appear as a human being. Only the souls take incarnation.
A-Vairakya.	Attachment to impermanent things of life with the consequent degeneration of Spiritual knowledge. The negative of Vairakya.
Aviveka.	Want of knowledge to distinguish between Spiritual and physical nature.
Avidhi. } Avidya. }	Ignorance. The Ignorance of man to know the " Whence, What, and Where to " of his soul. Human activity proceeds in this world, because he is ignorant of his true nature. He thinks that he is of the same nature as that of matter.
Avyakta.	Satva, Rajatha and Tamasa being the substance of Prakriti (the basis of the physical world) in equilibrium and not discernible, as they do not manifest themselves as the content of Prakriti:
Bavana.	Imagining; thinking of something, as if it were known. Soham-bavana is imagining God as oneself. Keruda pavanai is imagining oneself as Kerudan.
Beatitude.	Bliss, There are four kinds of Bliss, namely Saloga, Samipya, Sarupya, and Sayuchya, These are called Padma Mukti awarded to the devotees who perform Sarya, Krya, yoga and attains spiritual knowledge or Jnanam Padma mukti means graded Bliss.
Bandam.	Bondage. Mala-bandam means bondage of ignorance and of matter.

Bakti.	Love unto God. Devotion.
Bhakti Yoga.	The science which teaches that God is to be realised by man, through faith, love and devotion.
Bedham.	Difference : Duality.
Bedha bedham.	Being non-dual and dual.
Bhoga.	Enjoyment ; Experience.
Bodhi Satva.	The perfect in Wisdom and Holiness.
Brahmanda.	The universe called so, after the name of the rishi Brahma.
Brahm.	(Neuter) The Great, the Supreme power.
Brahma.	(Masculine) God, author of creation, Trinity includes Brahma, Vishnu, and Rudra.
Bauddham.	Buddhism denying God and Soul and proclaiming in their stead the human reason.
Buddhi.	Reason, one of the four andhakaranas.
Buvanam.	The material Universe.
Chaitanya.	Pure consciousness identical with Pure Being. Intelligence once. Maha Chitanyam means Supreme Intelligence.
Chakra.	Centres of knowledge, life, activity situated in the nervous system of man.
Chit.	Knowledge.
Chitsakti.	Gnana Sakti—Divine energy inspiring knowledge.
Chittam.	Memory, Storehouse of sensations perceived. One of the four inner faculties or Andhakaranas.
Choorinika.	A short abstract, a system of expression.
Dahara Akasa.	The inner space of the heart, where monistic ideas spring corresponding to the outer space where the primary vowel originates.

Deyva.	God, Deva is derived from it. Its root is 'They' (தேய்-Rub)
Darsanas.	Philosophical metaphysical and scientific treatises.
Devas.	Deities under the control of the Supreme Lord of the Universe.
Diksa.	Initiation of the soul which enables it to remove the Mala Maya and Karma and direct it to meditate on the Real Truth and reach the feet of God. It is of three kinds: Naiyana Sparisa and Yoga Diksa, & Nirvana Diksa mouna Diksa,
Dwaitam.	Dualism.
Ekam.	One.
Ekatma Vadam.	Monism, the theory according to which there is only one Intelligent entity and there is no such entities as soul or matter; the theory of Idealism,
Fervour or Tapas.	(Literally Heat) Austerity.
Garu-doham Bavana.	Imagining oneself as garuda, Kite.
Gunas.	Moods: Satva, Rajatha, and Tamasa, the qualitative contents of Prakriti, the sthula form of Impure Maya. When the substances of Prakrithy are in equilibrium they are said to be in a state of Avyakta. When equilibrium is disturbed, that state is said to be Vyakta.
Guru:	(Literally Dispeller of darkness), Teacher or preceptor who removes the ignorance of his pupils or disciples. Satguru or Sarguru: The Divine teacher, who by his grace removes the fetters of man.
Kailayam.	Seat of Lord Siva installed by the ancient Tamils on the Himalayas.
Kailaya Paramparai.	Hereditary successors of ancient sages, munivers and Arivars who revealed the Truth in Saiva

Agamas unto the world. These successors who attained Siva Jnanam or Spritual nowledge of God constitute the inner and outer circle. The inner circle begins with 1. Nandikechura Devar who taught. 2. Sanarkumara Pahavan who taught. 3. Satya Jnana Dharsamikal who taught. 4. Paramsothy Munivar.

The outer circle consists of:

1. Meykanda Swachariar instructed by Paramsothy Munivar.
2. Arulnandi Swachariar, disciple of Meykanda Swachariar.
3. Marai Jnana Sampantha Swachariar and
4. Umapathy Sivachariar.

Hara.	The Supreme Spritual Energy, is called God, Siva, Iswara, Aran. Aran is one who removes pasam from the Souls.
Hethu.	Ethu in Tamil, Reason.
Homam.	Sacrificial rite or offering.
Immanent.	Remaining in.
Isa	Hara, Siva, God, Brahm, Divine Controller
Isvara.	God, it is synonymous with Brahm
Indra.	The favourite national deity in the Vedic Age. He reigns in the atmosphere and conquers demons with the thunder bolt
Indria.	Sensory-organs, five senses of Cognition and five senses of action, They are the evolutes of Thaijatha, and Rajatha Ahamkaram respectively,
Iraivan.	God, it is derived from the word Irai which means existing or resting, The Primal One who exists in the Universe in everything.
Irاندara Kalappu.	The relation of the Soul being inseparable one and with God, Advaita relation

